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# The Moslem World

## A Study

**Based on "WHAT IS THIS MOSLEM WORLD," CHARLES R. WATSON and "MECCA AND BEYOND," EDWARD M. DODD and ROSE W. DODD**

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### THE NEW NATIONALISM

DR. Cyrus Hamlin said in his time that when he heard references to the Near East, he felt like praying the good Lord to endow him with an adequate sense of unbelief. But truly, references are being made not only to the Near East, but to all other parts of the Moslem world. Something has happened, "believe it or not." Something has destroyed the old landmarks. Something has melted the traditions. We call that something nationalism.

Before the World War, there was what was known politically as Pan-Islamism. Wherever a Moslem lived, be it in Egypt, Tunis or Turkey, he was first of all a Moslem. But in the World War that idea exploded into bits and all the bits came down national bits, says Dr. Watson. Each separate nation determined upon independence, and no one nation was willing to risk the chance of gaining it for the sake of joining forces with other members of the old Pan-Islamic Empire. This nationalistic spirit took hold of the Turk with more vigor than other Moslems. Turkey, never a subject nation, picked herself up by the bootstraps as no nation in modern times has done. One may venture to say that Mustapha Kamal rushed out to his political, social, and religious stable, mounted his steed called Reform, and "rode off in all directions." In the rest of the orthodox Moslem world, she is looked upon as a renegade to the faith.

It is difficult for us who were born into national independence "to realize how great is the thrill, how passionate are the impulses, how baffling are the problems that belong to a people experiencing the birth pangs of national self-consciousness for the first time," says Dr. Watson. He adds: "Like a tidal wave it has swept over Moslem peoples, engaging their whole attention, obliterating social and religious divisions that seemed unabridged, and arousing moral resources whose very existence had not been suspected."

One wonders with a great admir-

ation at the change that has been wrought economically in many countries. In fact, all kinds of reforms have been introduced in the several Moslem lands and all the world is rubbing its eyes to determine whether it is a mirage or what.

Pan-Islamism was essentially an absolutism, nationalism is essentially democratic. But the people were wholly unprepared for the exercise of democratic privileges, so several forms of modified absolutism have sprung up. In Persia, where the changes have been second only to those in Turkey, the Shah came to actual blows with the Moslem hierarchy in order to determine whether that most backward and decadent nation was to continue under the domination of the religious leaders or whether the progressive spirit was to be supreme. Persia became the new Iran, and Reza Khan has led her on from achievement to greater achievement in all kinds of reform.

In all lands, nationalism has made the way open for secularism and materialism. In fact nationalism has become a religion. The great pity is that when the old religion was being discarded as inadequate for the needs of men, the Christians could not have been numerous enough and Christ-like enough to draw all these men and women to Christ. But this movement came at a time when Christian forces in America were withdrawing missionaries, evacuating stations where Christ's banner had floated, closing schools where the explosive power of a Christian idea could have been felt, and reducing gifts for all forms of missionary activity, so that there was little chance to uplift the Christ in all the beauty of His character.

A spirit of unity came to Egypt which to a great extent melted away the antagonism between Moslem and Copt. For more than a quarter of a century all united in opposition to British control. The Copt forgot his grievances of the centuries. The Anglo-Egyptian Treaty of 1936 has meant the abolition of the capitulations which fifteen different nations including U. S. have held to guarantee minority rights, a fair trial in court, and protection against unjust discrimination. True this privilege has been abused many times, but now all foreigners will have to deal with the Egyptian government direct instead of looking to Great Britain as heretofore to preserve order and to see that the rights of minorities are respected. It may be that restrictions will be placed upon missionary activity, and it may become increasingly difficult for a native Egyptian to become Christian since Islam is the state religion. The situation calls for extreme tact on the part of the missionaries in Egypt and for a great volume of prevailing prayer on the part of the United Presbyterians in U. S. A.

In India there are more Moslems than in any other country of the world, but still they are fewer in number than the Hindus. Because representation and voting are according to religious divisions in government, Moslems are making heroic efforts to win the outcasts who are breaking away from their old Hindu faith. The Christian appeal to Dr. Ambedkar and his brethren is personal and spiritual

and not political in any sense. Christians should be working and praying today for India with a zeal which has never yet been manifest.

This new nationalism has not only made the evangelistic problem much more difficult but it has immeasurably increased the problems facing educational missions. Already much of the primary education has been taken out of the hands of missionaries. It would be a great pity if the nationalistic domination of education would lead to propaganda, pure and simple. It is pity enough that they have become completely secular, as in Turkey, where no religious teaching of any kind is permitted. The nationalists consider life too plastic at the school age to allow any foreigners the privilege of making impressions at that period. There is nothing more dynamic than an idea, and that is why the followers of Christ have always coveted the privilege of having contact with children of school age.

## STRENGTH AND WEAKNESS OF ISLAM

A religion that has spread over three continents and numbers its devotees from Sierra Leone in Africa to Canton in China, from Siberia to Java, and prides itself on a total of more than 257,000,000 who spread their prayer rugs north, south, east, and west, always toward the Kaaba in Mecca, and do it five times daily, is a religion that has strength in it. A religion that can gather together for the pilgrimage every year, in the sacred month, at the sacred city, Mecca, hundreds of thousands of these adherents, representatives of any and all races in one great brotherhood is a religion to be reckoned with. Granted that the pilgrimage is required of all Moslems who can afford it; granted that merit is gained here and hereafter by making it, it nevertheless has proved to be strength.

The Moslem is a very proud man —proud of his God, Allah, proud of his prophet, Mohammed, proud of his holy book, the Koran, proud of his creed, and proud of the success of his religion. His prayers are performed with all their required genuflections in the street, in the shop, on shipboard, in the desert, wherever he is at prayer hour, whatever he may be doing, and whoever may be looking on. Such devotion is strength. His month of fasting is observed, although he may be a laborer, however long the day may be and however trying in hot weather. The Moslem feels he is fulfilling all righteousness when he also pays the alms required, even to the fortieth of all he earns. And when he hears or repeats his creed, the shortest and simplest in the world, he feels strong and is stimulated to zeal for his religion. It is so short, anyone however young or stupid can learn it, and so simple that anyone can understand it—"There is no god but God and Mohammed is His prophet." These are the five duties which a Moslem must perform to be assured of good and regular standing in his religion. He must also have faith in God, his angels, his books, his prophets, the day of judgment, and predestination of good and evil. This last is the keystone in the arch of Islam. It is the only philosophy of Islam and affects his everyday life. There is no

cause but God and to attempt to penetrate it is infidelity, so says the Moslem. These beliefs and practices deepen the corporate consciousness of a world in which all pride themselves in being Moslems.

A religion may be judged by its achievements. Mohammed struck a telling blow at idolatry which was universal in Arabia. He is to be commended for forbidding infanticide, which was a c r u e l custom prevalent almost everywhere except where Jesus Christ was known and loved. He imbued his followers with the conviction that their religion is national, that they are born to it and must stay in it, and to attempt to leave it is treason, punishable by death. In sanctioning polygamy, the religion of Mohammed met with no resistance in pagan countries, which accounts in large measure for its rapid progress in Africa. However, a Moslem newspaper in the Crimea said this: "We shall be grieved to n o t i c e that wherever and under whatever rule they be, Moslems always remain behind their neighbors. In Algeria they are superceded by Jews, in Crete by Greeks, in Bulgaria by Bulgarians, and in Russia by everybody." In India a Moslem student admitted that neither his religion nor any other had accomplished as much for the material, moral, and spiritual progress of humanity as has Christianity.

It may be judged by the estimate it places upon the weak. With reference to woman, Dr. Watson says: "As David Livingstone called down Heaven's blessing on Arab, Christian, or Turk who would help heal the open sore of Africa by the suppression of slavery, so would we invoke God's blessing on those forces of Islamic leadership, Western enlightenment and Christian missionary influence that are helping to emancipate Moslem womanhood." The darkest shadow that falls on Moslem womanhood is polygamy and divorce. No religion deserves to be tolerated that has taught and practiced such i n j u s t i c e s to the mothers of men.

Or we may judge Islam by its idea of God. Our God is love; the Moslem's God is power, and power rules the universe, leading to all that force stands for. There is no word for father in all the ninety-nine names of God for the Moslem. If there is no real fatherhood in God there can be no true brotherhood among men; and however the Moslem may boast of its brotherhood, "it is not based upon man as man, but excludes all races and peoples who are not Moslem."

When we turn the search-light upon its founder how shall we judge Islam? Dr. Robert E. Speer said, "Mohammedanism is held by many who have to live under its shadow to be the most degraded religion, morally, in the world. We speak of it as superior to other religions because of its monotheistic faith, but I would rather believe in ten pure gods than in one God who would have for his supreme prophet a man with Mohammed's moral character. Can a religion of immorality or moral inferiority meet the needs of struggling men?"

As Dr. Zwemer appeals for the Christian conquest of Islam, he says, "If they did so much for theirs, surely we can do more for

ours. We have a better message, a more glorious faith, a higher motive, a richer reward, a more certain victory, a nobler inspiration, a better comradeship, and a Leader before whose great white throne and great white life, the mock majesty and the whitewashed immorality of Mohammed shrink in abject terror. They did it for Mohammed. Shall we not do it for our Saviour in the spread of Christianity?"

## THE CHRISTIANS MOSLEMS KNOW

In some of the lands conquered by the Mohammedans there are still remnants of the old Christian churches, but they have really sunk to the level of nationalistic, political and social clubs. They are Christian in name, but dead formalism has stifled their spirit. Moslems cannot admire the religion of a people who are so liable to fly at each other's throats even in the Church of the Holy Sepulchre where they crowd at Christmas and Easter, that Moslem guards have to be placed to keep the peace. If Christians cannot meet together in their holy places at their most sacred seasons without bloodshed, what is their professed love worth!

Images and ikons in Eastern churches to which Christians bow down are simply idols to the Moslem observer. Mohammed prohibited idols. Neither can be understand the professed celibacy of Catholic priests. Mohammed couldn't understand celibacy either! Some Christian neighbors are liquor merchants and the orthodox Moslem rebels against the corrupting of their youth in this manner. Mohammed strictly prohibited liquor. They consider all westerners Christians, so their admiration is not increased in these modern days, as Moslems are coming to know the foreign traveler, the tourist on thrills bent, and the brewery traveling salesman. Usually the most unworthy elements of civilizations come to the front when two civilizations meet. Moslem prejudice cannot be wondered at when the Crusades come to mind. They were meant to honor Christ, but they proved a dishonor. Dr. Zwemer says, "When the Crusaders under Godfrey (who refused to wear a crown of gold where his Savior had worn a crown of thorns) came in sight of Jerusalem, they kissed the earth and advanced on their knees in penitential prayer; but after they captured the city, they massacred 70,000 Moslems, burned the Jews in their synagogues, and waded in blood to the Holy Sepulchre to offer up thanks." The Crusades were so emphatically a denial of Christ that good could not come from them. Moslems supposed the Crusades were typical of Christianity. When we see in these later times the so-called Christian nations making incursions into Moslem territory, taking over "spheres of influence," assuming "mandatory powers," or annexing coveted districts outright, no one can wonder at the Moslem attitude toward all that is called Christian. Even the unparalleled improvements that some of the mandatory powers have put into effect, like good roads and sanitation, have not eradicated the bitterness from their hearts. They think they were done for selfish purposes.

The sad past during which Islam and Christianity have stood related to each other as enemies must give place to a time of mutual understanding. How important it is for us to create in these lands a dominant impression of disinterested love and unselfish service in order to obliterate that legacy of clearly defined suspicion and misunderstanding.

But what about the millions of Christians who have lived under Moslem rule? They have maintained their testimony under most trying conditions. Not a few have won a martyr's crown. For all of them, it is clear they had small chance to show forth the beauty of the Christ life because of the constant humiliations they were called upon to endure, when they were not forced to a choice between Islam and death. To cite one instance only, one has but to recall the repeated Armenian massacres in Asiatic Turkey to realize how many have paid for their faith by their lives. One who ever saw the desolation and destruction at Adana, even after two years, is forever convinced that Moslems have not always been the sinned-against and Christians have not always been the sinners. If we in our human wisdom should attempt to balance the injustices suffered by Moslems and Christians through the centuries, the Turkish massacres, deportations of nationals, and carrying off of Christian girls to be distributed among Moslem men for their harems, would certainly even up the horrors and cruelties of the Crusades.

But for vast sections of this old world of ours, Moslems do not know Christians at all. Millions of Moslems never heard that Christ died that Moslems might live. One can stand on a lofty tower in Cairo and look out over scores of villages where a messenger of Christ has never gone with the story of His love; can travel through vast sections of our allotted field in Moslem India and find hundreds of villages where the Christian missionary has never uttered the name of Christ; and of the fourteen provinces in the Sudan only three or four can be said to boast a mission station.

Recognizing the enormous masses of people, their watertight compartments of social and intellectual life, we do wrong in ascribing an undue penetrating power to a few mission stations and a handful of missionaries. With all due credit, these missionary activities represent barely a respectable beginning in the great undertaking to which the Lord commissioned His church. The places where "the true light now shineth" are after all like little candles burning in the night of Islam. Who holds the mandate for the spiritual and moral uplift of these multitudes? In relation to the total population of Moslem countries, Christian missions are generally factors of influence so feeble as scarcely to arouse comment unless some wave of religious fanaticism swings them into the limelight.

It is a solemn thought for the Christian church to realize what the neglect in Mohammed's day cost the world. It should be another solemn thought in our day to realize that this new opportunity has been all but neglected.

We thank God that in the 13th century He raised up a man whom Moslems came to know, Raymund Lull. We do thank Him that others followed in Lull's train and lived by the Life and proved it by their love for Moslems. We do thank Him that there have always been brave souls who have gone courageously to these sons of Ishmael in United Presbyterian fields. Our fields are pre-eminently Moslem fields and wherever our missionaries have gone, Moslems have come to know them and the impossible has happened. Moslem hearts have been softened and the King of Love has found entrance and has taken possession. The faith of Moslem missionaries has moved Moslem mountains and has transformed Moslem deserts into gardens of roses.

## THE STATUS OF WOMAN

A missionary woman once said that she would very much like to look at Christ through the eyes of Moses, or David, or John the beloved disciple, or Paul, but she would far rather see Him through the eyes of a converted pagan woman. To none could He appear so wondrously beautiful as to her whom by His love and grace, He had lifted out of the horrible pit and miry clay of association with soulless cattle and beasts of burden.

"Your Prophet has done well for you Christian women," a Moslem woman once remarked to a missionary wife, after watching her and her husband together on their itinerating trip and noting the courtesy of a Christian man toward his wife: "Your Phophet did well for you Christian women! Our Prophet did not do so well for us. I shall have words with Mohammed when I meet him in the next world!"

One would like to be near enough to hear when that Moslem woman has those words with Mohammed. One would like to hear Mohammed explain that vision he said God showed him of hell, full of women, and of the "maidens" that he said were provided for Moslem men in heaven. One would like to hear his reasons for laying upon women the despicable burdens of child marriage, polygamy, easy divorce, concubinage, wife-beating, and seclusion in harems and behind the veil. One would like to hear him account for the fact that women are conspicuous by their absence from mosques, the places of worship here on earth; and for the fact that the

Types of Moslem Women

chapter in the Koran which deals with the legal status of woman, and which provides that every Mohammedan man may have four wives and as many concubines and slave girls as he can afford to keep, goes by the title "The Cow." And that is what a wife is called by Moslem men in some lands!

In this year of our Lord, 1938, one can almost imagine hearing Mohammed groaning in his grave as he realizes that the American University of Cairo invited the most prominent Egyptian Moslem woman, Madame Sharawi to lecture before that University Extension audience on the subject, "The Present Day Development of Women," and that she said there that the first need of Egypt is the abolition of polygamy; and when two of his ardent Azhar sheikhs rose when she said that and shouted, "Long live polygamy", expecting all those students and visitors to also rise and shout, "Long live polygamy", thus drowning out the voice of the speaker and breaking up the meeting, no one arose, no student shouted, and those loyal sheikhs had to sit down consumed with chagrin.

What must he think when he realizes that in Turkey, which has for centuries been the political center of the Moslem world, a leader arose after the World War who abolished polygamy, banished the veil and the harem, granted reciprocal divorce, gave suffrage and the right to hold office to women, and recognized the equality of women and men before the law? What must he think when he realizes there are seventeen women representatives sitting as equals of men in the law-making National Assembly in the capital, Ankara, and that women held an International Women's Congress in 1935 in his former stronghold, Istambul, and that the government issued a series of postage stamps, commemorating this Congress, bearing the likenesses of famous women leaders of the world, among them two Americans, Jane Addams and Carrie Chapman Catt?

He would surely g r o a n again when he realizes that a new ruler of Iran, Reza Shah, strode into a sacred mosque, laid h o l d on the *mullah* and thrashed him with his riding-whip for launching a tirade against a woman in the audience who had drawn back her veil during a meeting. That woman happened to be the wife of the ruler.

How surprised he must be to realize that girls are in schools, all the way from kindergarten to post graduate universities, preparing to be teachers, lawyers, editors, authors, physicians and nurses. Moslem women are coming out into the glorious sunshine and fresh air of God's beautiful world, out from the death-dealing harem in which they have been so long confined. They are grasping the opportunity for intellectual growth and refreshment of soul at the fountain of knowledge. The abolition of the veil spelled acute embarrassment to older women who had thought it a sign of modesty and decency. The younger women rejoiced; and their elders will get used to it! But it has meant a change in the whole social order. The shackles that have so long bound Moslem women physically, mentally, morally, socially, and spiritually are b e i n g

broken, and not Mohammed himself could bind them again.

However, let it be distinctly understood that those bonds are only "being broken", and very many of our Moslem sisters are still bound by the same bondage that has existed in Islam since Mohammed's time. At a public dinner in Arabia recently when a speaker remarked that coeducation and Western types of dancing were increasing, King Ibn Saoud exclaimed angrily, "By Allah, if it came to my knowledge that any of my subjects had adopted any of these customs, I would wipe them out of existence by this sword. If I saw any one of my wives talking to any man, even my brother, I would kill both immediately."

In 1935 a Moslem woman was granted an automobile driver's license in Algiers, a sign of the broadening horizons of life in that backward land, but about the same time in the same city, a Moslem husband divorced a wife that had slipped out of her seclusion and walked to the turn of the road to see what lay around the corner.

In Egypt a new boy king has ascended the throne. It remains to be seen how much influence his English schooling will have upon his reign. His father, King Fuad, held frequent public receptions at the palace to which foreign diplomats and other guests with their wives were invited, but the queen was never seen, neither were the wives of the government officials. The king maintained the harem seclusion in his palace to the day of his death.

While it is true that in some schools even of university standing Moslem men are attending classes taught by women professors, a large percentage of Moslem women cannot read or write. In India, the literacy of Moslem women is only eight per cent and of women only one half of one per cent; Christian men are thirty-two per cent literate and Christian women are eighteen per cent.

There is no longer any doubt of the possibilities of reaching Moslem women with the gospel. It can be done when Christian women have the faith in Christ they profess and are obedient to Him. The need is still staggering. "Nothing is too hard for prayer and lives laid down in loving service to accomplish," says Dr. Zwemer.

How we should rejoice that a new day has dawned for Moslem women. Eventually they will walk in the light of that new day, perhaps as soon as Western women did after the new day dawned for them. For no matter what Mohammed taught and practiced, "the religion of Jesus Christ is loose in the world!"

# Mohammedism in The Sudan

By REID F. SHIELD, Khartum, The Sudan

MANY people think of our Sudan field only in terms of pagan tribes. And primitive, pagan tribes there are. But more than half of the country that makes up the Anglo-Egyptian Sudan is occupied by people who are Moslems and the number of these is more than the number of pagans. This state of religion dates back only some six hundred years. Many generations were to live and die after Egypt was conquered by the Arab invaders before the Christian powers of the Sudan were finally overcome. Once entrenched in control, it seems likely that it would require more than one or two generations for the Arabs to effect a complete *religious* conquest of the people, even though their Christianity was by this time very corrupt or they had relapsed entirely into paganism. Of that period there seems to be no record yet discovered. We can guess that this was a ruthless campaign. At least the conquest was complete, for now in this half of the Sudan you find a population that is one hundred per cent Mohammedan, except in the larger towns where there have been a few resident foreigners in trade or in government service.

Some of these people are Negroid. Some, in the eastern provinces, are of the same racial antecedents as the Abyssinians. There were, in very early days, considerable immigrations of Turks and Arabs who have mixed with the indigenous tribes to produce a race which is black but with Caucasian features. Many tribes retain their tribal languages, but Arabic has been imposed upon them also as the official and the religious language of this half of the Sudan.

These all are strongly united by Islam. Yet it is quite wrong to think of Islam as having no divisions. At least in the Sudan, Mohammedans are divided into many sects, even as Christians are divided into denominations. There are here some of the great divisions of Islam, and in addition there are countless orders which have been established by different sheikhs and whose members, while holding the main tenets in common, are divided by details of tradition and worship. A case came to my attention recently. A small group of one order had built a little mosque, just a bare mud room for worship. The city levied quite a heavy tax upon it. When the men protested the authorities suggested that they join in worship with the large group who had a larger mosque on the next corner. But they refused to worship there. It was a different tradition. They preferred to pay the tax. There are jealousies and animosities between them. But whatever their differences, they present an unbroken front against Christianity.

There were some tribes, however, which formed a wall against the progress of Mohammedan invasion. For generation after generation they withstood the Moslem advance. They were beaten in battle, their men and women were enslaved.

Their numbers were reduced almost to vanishing. But they would not adopt Islam. After the storms of war and slavery gave way to the peaceful rule of a combined British and Egyptian government, the method of Mohammedan propaganda changed and where war had failed the Moslems succeeded in spreading their faith by a more peaceful penetration.

Recently our Evangelist was sitting in a small shop in the city of Omdurman. Business was dull and the Syrian Christian proprietor was visiting with a group of friends. They were both Moslem and Christian. Some one reported an incident of the court where a certain Abyssinian applied for permission to become a Moslem. Now in the Sudan one cannot change his religion without permission from the government, and the judge will not give such permission until the applicant has been interviewed by a teacher of his old faith. There being no Abyssinian church or priest in Khartum, in this case the court called upon the Canon of the Cathedral Church of England. He said to the Abyssinian, "What do you know about Mohammedanism?" The man replied, "Nothing." "What do you know about Christianity?" "Nothing." "Can you read your Bible?" "No." "They why do you talk of changing your religion when you know nothing of Christianity and nothing of Islam?" "Well, my wife did not please me and I want to divorce her and take another."

"And here," interposed the Christian shopkeeper, "you have the difference between Islam and Christianity. Islam is a religion of the body whereas Christianity is a religion of the spirit."

This is too undiscriminating a statement, but nevertheless this incident is illustrative of the reason why in recent years Mohammedanism has spread so far in pagan Africa. Every Mohammedan is a missionary and throughout all the land the faith of the false prophet has been introduced by trader and by soldier and it has progressed because it has an extremely earthly appeal.

For the most part Sudanese Moslems are ignorant Moslems. They cannot read and know nothing of the history or the theology of their faith. They recite the creed and the simpler prayers. They are well versed in the social customs, at least those which relate to marriage and the home. They are often fanatical. It is not true, as is so often alleged, that every Moslem is faithful in prayer and in other practices of his religion. The picture so often drawn by travelers of the entire population bending in prayer five times a day when the muezzin calls from the minaret or the wall is quite a false one. At least in the Sudan the percentage of people who attend the mosque is probably no larger than the percentage of church-goers at home. Other requirements laid down by the Koran are equally neglected. But whenever a Mohammedan takes up residence in a pagan country (with the exception of educated government employees who usually have no religion at all) he seems to acquire great piety, or at any rate to adopt a great ostentation in the practice of his prayers.

This is certain to impress his

pagan neighbors. Here is a new conception of God, and a quiet, reverent, oft-repeated manner of worship.

The Moslem trader comes to the country alone. He may or may not have a family elsewhere but as soon as possible he takes a wife of the people where he is living. The wife is persuaded to become a Moslem or at least she is counted as one and her children are Moslems. If the man prospers he is likely to marry other women or take concubines and in time, even if no other merchant comes to the locality, a small Mohammedan community grows up.

In times past, Mohammedanism was spread also by the army. Pagan recruits were put into companies already organized or of which the majority were from Moslem tribes. Merely in order to be like the crowd, the recruit became a Moslem. At the end of his service he returned to his village a Moslem and sometimes a propagandist. Also, where the army was stationed in the pagan country the soldiers took women of the tribe. They might take these women with them on their next move or the women might be left behind but they and their children were often the nucleus of a Moslem community.

The Moslem, even the ignorant Sudanese Moslem, represents a more advanced civilization than the pagan. He wears clothes. He lives on a bit higher scale. He has more possessions. He is a part of a very vast brotherhood, a very real brotherhood, a brotherhood without racial bounds, a brotherhood which he preaches to his new neighbors. It is easy for them to adopt the new faith. They must affirm the creed, "There is no God but Allah and Mohammed is the prophet of Allah." They need change their mode of life very little indeed. Their polygamy is not disturbed and divorce is made easier. The range of legal conjugal relations outside of actual marriage is increased. Voodooism is also permitted, at most the witch doctor is changed for the fiki and incantations and charms have as large a place in life as ever. Honesty is enjoined as a desirable virtue but is never allowed to interfere with business. There would seem to be nothing to lose and something to gain by the change, and of course very many have changed and call themselves Mohammedans. With so little *conviction,* with no understanding of the deeper things of religion at all, the amazing thing is that there seems to come a determined opposition to Christianity. Once Mohammedanism has gained a foothold in a tribe the Christian missionary task is immeasurably increased. The late President Theodore Roosevelt, after traveling through the Sudan said that Islam raised the pagan to a little higher level but petrified him there.

As I have said, though there were some Moslem communities scattered amongst them, many tribes seemed adamant against the inroads of Islam. And thus a wall seemed erected against its advance. Of course these tribes are equally unmoved by Gospel appeal and our United Presbyterian lot, so far as pagan work is concerned, has been cast amongst these. The progress of the Gospel is slow, but let us thank God that by these conservative people Islam has

been halted in its advance southward into Africa.

The Sudan Government also, a few years ago, awoke to the political danger in the spread of Islam amongst the pagans. So they took steps to prevent it. Army units were organized entirely of pagans for service in the South Sudan and the Moslem troops are used only in Moslem territory. So far as possible, pagan men are used in government service in the south. The movements of Arab traders are inhibited as much as possible and undesirable men are deported.

Politics have taken another turn. The Italian anti-British propaganda in the Near East made a new Egyptian treaty opportune. The Sudan is a major point of issue in the Egyptian nationalist ambitions. Therefore when the Arabic press carried on a campaign against the policy of the Sudan Government in the pagan Sudan, the government was forced to make some concessions to the Moslems. So far this has not resulted in any appreciable increase in Mohammedan influence, but *in principle* the door has again been opened to Moslem propaganda.

This fact puts a greater burden of responsibility upon us Christians. "The King's business requireth haste." The Moslems will not be able to enter a center already occupied by Christians. But on the other hand, if the Moslems gain the priority in any tribe, we will be able to enter there only with great difficulty.

Here in the Sudan is the great battleground between the cross and the crescent. A great deal of ground has been lost to be retrieved only after generations of sacrificial toil of prayer, of life, of money poured out for the Lord. Still more ground will surely become either Moslem or Christian in the comparatively near future. Which shall it be? The answer is with the Christian churches of America and Great Britain.

# Fiftieth Anniversary

THE Young Women's Missionary Society of the Sixth Church, Pittsburgh, held a fiesta in November. It was the occasion of the fiftieth anniversary of the society, organized November 12, 1887.

The celebration began with an inspirational missionary service on Sabbath evening, November 7, in the church auditorium. Dr. A. R. Robinson made the anniversary address, and Dr. R. N. Montgomery, President of Muskingum College, the missionary address. Mrs. C. J. Williamson, president of the society, presided, and was accompanied on the platform by Mrs. Mary McKnight Thompson, who was president at the time of the twenty-fifth anniversary, and a charter member.

On the anniversary night, Friday, November 12, the celebration began with a dinner for members present and past. The diners were divided into "decades," and each decade presented a "stunt" between courses. There were thirteen of the first decade present, six of them charter members. Mrs. John R. McCune, nee Janet Lockhart, was the honor guest, having served as Missionary Treasurer from the very day of the society's organization through the fifty years without cessation. In honor of her, the members of the society paid up the greater part of its obligations by November 1, and at the meeting of October 8 by personal contributions made Mrs. McCune a Life Director of the Women's General Missionary Society. The certificate was enclosed in a handsome autograph book with covers of hand-carved teakwood, the front one framing a map of Paul's missionary journeys. This was presented to Mrs. McCune at the close of the dinner by Mrs. Ethel Young Duff, general chairman of the anniversary committee. In honor also of the anniversary of the Young Women's Society, a close friend of the family made Mrs. H. Lee Mason, Jr., sister of Mrs. McCune, a Life Director.

**Mrs. John R. McCune**
**For fifty years Treasurer of the Young Women's Missionary Society of the 6th U. P. Church, Pittsburgh, Pa.**

After the dinner a program was held in the chapel, additional guests including other women from the church and from other missionary societies. With Mrs. Roy C. Cooper presiding, devotional service was conducted by Mrs. A. P. Burchfield,

followed by brief histories of the different decades by Mrs. Mary M. Thompson, Mrs. J. D. Sands and Mrs. George D. Wick. An anniversary song composed by Mrs. Cooper was sung by the whole company, and the histories of the other two decades were read by Mrs. H. P. Canerdy and Mrs. J. Alexander Scott. Mrs. S. S. Malone made a prophecy about the society in 1987, sounding very much like a story of the millenium.

A gorgeous gold bag had been placed on the president's table, and the society members dropped into it their tiny gold bags with birthday offerings, while Mrs. George L. Ralston read an original rhyme that had accompanied the sending out of the bags. This offering amounted to $805.

After the benediction by Dr. Robinson a reception was held in adjoining rooms in honor of all other charter members.

During the fifty years between 450 and 500 different women have belonged to this society. Of the 19 members present at the first meeting, seven are still living. Two members of the society have gone to the foreign mission field, Miss Cora B. Dickey and Miss Lois McCracken, now Mrs. Paul Gilmor. The amount contributed to the Women's Work to November 1, through the fifty years, was $175,760.20, and the total amount received and disbursed by the society, $186,755.53. The missionaries supported now are Miss Elizabeth McConnell of India, who was an honored guest at the celebration, Dr. Helen C. Sharp, also of India, and Miss Marjorie Faught of Ethiopia, who is supported only in part by this society.

# Suggested Devotional Service

**For Program-Study on The Mohammedan World**

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

**Devotional Theme for year beginning April, 1937: IMPELLING IMPERATIVES**

**DEVOTIONAL IMPERATIVE FOR FEBRUARY: Be Prepared—Eph. 6:11.**

Song: Bible Songs Hymnal No. 66.

Directed Prayer: (Led by Leader.) Let us pray:

(1) "That the illumination of God's spirit may be round about us, and that the vision of God's glory may shine before us that we may find the way to Him." (Pause.)

(2) "That we may realize that it is God's will that all sin should be cast out of our lives and that we should be fitted even in this life to be sons of God and companions of our Lord Jesus." (Pause.)

(3) "That God may sanctify our bodies and souls, our thoughts and our intentions, our words and our actions, that whatsoever we shall think or speak or do, may be for the glorification of God's name." (Pause.)

(4) "That God may prepare our hearts for fruit bearing, and that His life within us may grow ever strong and pure, rich with all hope, ready for every needed sacrifice, and overflowing with His peace." (Pause.)

"These are the gifts we ask of Thee,
Spirit serene,—
Strength for the daily task;
Courage to face the road;
Good cheer to help us bear the traveler's load;
And for the hours of rest that come between,
An inward joy in all things heard and seen." Amen.

Song: Bible Songs Hymnal No. 56.

Scripture Lesson: Ephesians 6:10-18.

*Leader*: To meet successfully life's duties and responsibilities, there is need of preparation. Adequate preparation is commonly regarded as a necessary condition of success. Inadequate preparation, or lack of preparation, is commonly regarded as a frequent cause of failure. To prevent failure and to achieve success, preparation is necessary. There is an old saying, "Well begun is half done." Whether or not this old saying claims too much for beginning well, the fact remains that being prepared is beginning well. Hence there comes the impelling imperative, BE PREPARED.

Preparation is imperatively needed in different spheres. For example, it is needed in the physical, in the mental, and in the spiritual spheres. In the Scriptures there is a call for physical preparation. (Have I Cor. 9:27 read). In the Scriptures there is a call for mental preparation. (Have John 8:32 read.) In the Scriptures there is a call for spiritual preparation. (Have Eph. 6:11 read.)

"It fortifies my soul to know
That, though I perish, Truth is so:
That, howsoe'er I stray and range,
Whate'er I do, Thou dost not change.
I steadier step when I recall
That, if I slip, Thou dost not fall."

Song: Bible Songs Hymnal No. 147.

Closing Prayer: For the conversion of the Mohammedan World. (For suggestions, see pages on our four foreign fields in the Prayer Cycle.)

# Foreign Fields Survey Committee

## AT THE ANNUAL MEETING INDIA MISSION

HERE we are in India! We landed at Bombay, October 20, and came directly to Sialkot, interested all of the 1,300 miles of train travel "up country" in seeing this land and its people. The Mission had very kindly postponed the Annual Meeting for one week so we missed only one day, the 21st. We appreciated this action, taken for our benefit, very much. The opportunity of being in this meeting meant much to us in enabling us to understand many of the problems of the mission and as we go out now through the field, we can view the work in the light of these discussions. The devotional services were inspiring and we would not have wanted to have missed the fellowship and inspiration of this time when God's blessing was very evident.

We received a most cordial welcome, four of our girls meeting us at the junction point and almost all the rest of the Mission, approximately ninety in number, being at the Sialkot station. We had the interesting experience of living in "the ladies' dormitory," one of the buildings of the Christian Training School on whose compound the Mission meets. We enjoyed sleeping on the verandah in the moonlight and under the brilliant stars. We also enjoyed the fellowship around the tables—"little breakfast" at 7:00, "big breakfast" at 11:30, tea at 4:00 and dinner at 7:00. (Do I hear someone intimating that the slim Board ladies will soon be the fat Board ladies?) But we did renew old acquaintances and make some new ones, in the company of the best people on earth, our missionaries.

Tomorrow, November 3, we start on our tour, going North first to Jhelum, Campbellpur, Abbottabad and Taxila and then working South. We have some nineteen places to visit ending with Gujranwala, December 10. We plan now to leave Bombay on December 18, spending Christmas aboard the S. S. Strathmore of the P. and O. Line instead of in Cairo, so as to give a week longer to India. Continue to pray for us that we may be able to carry the responsibilities of this trip as we ought.

*Harriet S. Boobyer.*

# That Midwestern Trip

By MRS. EDGAR B. MURDOCH

ONE of the delightful things about any happy experience is the memories that linger long after it is past. So it is with the trip that Mrs. McBride and I took through six Presbyterials in the middle West. Delightful seems to be the best adjective with which to describe it. It applies to so many circumstances surrounding the trip, beginning with the weather. Starting our journey the middle of October the weather was perfect the entire three weeks. At first the foliage was gorgeous and the sun, always shining, was warm and bright. Later the trees were bare but the sun still shone and the air was crisp and bracing. In Pittsburgh it rained day after day but in Iowa and Illinois the clouds never obscured the sun.

Delightful describes the people and the hospitality we met everywhere. We never felt among strangers. It was as if we were being welcomed by friends we had not seen for a long time. Almost every place I went I met friends of my friends, for Pennsylvania has many of her sons and daughters abiding in the Mid West. I was entertained in sixteen different homes in the three weeks, and in all met the same gracious hospitality. I had some delightful experiences, among them the privilege of being the first guest in the home of a bride and groom of the manse, a busy, happy pair in the morning of life. Equally pleasant was the time spent in the lovely home of a dear little lady on the sunset slope of life. Many others come crowding into mind. I was entertained in homes in cities, in small towns and in the country and found the same kindness and friendliness everywhere. I always left feeling I had gained new friends.

Strenuous is another adjective that applies to some circumstances of the trip. We moved rapidly and by every means of conveyance, by train, bus and private auto. Arising at six o'clock Sabbath morning to take a bus at seven o'clock which landed me at the home of my hostess at seven-forty was a bit strenuous for both of us, but merely proved the poise of the dear lady who greeted me as calmly as if guests arriving at such an early hour on Sabbath morning was the usual order in her home.

Often we boarded bus or train with no idea who, if anyone, would meet us, or where we were to spend the night, but we soon learned to have complete trust for always at the journeys end a smiling face and a friendly outstretched hand greeted us. The beautiful part of it was that no one acted as if it was all just duty, but as if it were a real pleasure, and so we too enjoyed these ever changing experiences.

There was work as well as pleasure, however, as we went about among the presbyterials and churches. The presbyterial meetings were all good and almost all had some outstanding feature. Some of the reports of the secretaries were unusually good. In two

(Continued on page 263)

# Not East---Nor West

WHILE Mrs. Murdoch and I were visiting presbyterials and societies in the Mid-West, we had many pleasant times and occasions. To meet folk, whom we had never seen, but some to whom we had written, and talk over our common interest, the work of the women of our Church, was a joy and an inspiration, and one we will never forget. We recalled that Paul wrote (Acts 28:15) of the brethren coming out to meet them and how they "thanked God and took courage," and we felt that we, too, had experienced the same feeling. There was never a stop to be made, but someone was there to meet us and take care of us, or take us to someone else who cared for us, or ready to tell us their plans when we called the one responsible for the plans. Meeting strangers became a pleasure and we often spoke of the surprises we had as we stepped from the train or a bus. An expectant look, or a smile of half-recognition usually gave them away, and the formalities of introductions vanished from our minds, and we felt as if we were friends.

Gathered in our meetings, around the table, in the home, any place where we met together our mutual interest and devotion to the same cause broke down all barriers and we were not strangers, but co-workers. We felt that we were in a circle of friendship of which Jesus Christ is the center.

## THE MEETINGS

The itinerary planned for us took us into six Presbyterials (College Springs, Des Moines, Cedar Rapids, Keokuk, Rock Island and Monmouth) and many congregations in cities and rural districts. In most societies it was "Thank Offering Time" and we were glad to be there when the expression of their gratitude was made. Eagerly, busy counters tabulated the amounts and there was real joy at the ingathering. Whatever the amount was, large or small, it was given with a cheerful, willing spirit, the kind the Lord loves.

It was a real inspiration to us to find groups of women interested in the same things and working for the same cause that we were. Gladly we told them that they helped to make the work of the W.G.M.S. possible and that we were counting on them. In my mind's eye I see the places visited, the many happy faces of women I met and they are a happy memory. Like the Psalmist I felt "the lines have fallen unto me in pleasant places."

## ABOUT THE TABLE

Because many members had long distances to come, some three hours' travel from their homes to the place of meeting, "Pot Luck Dinners" were popular. But you never saw such meals! Huge dishes of good things were passed around. These were so tempting that all memory of calories left us. These dinners gave opportunity for a social time when things were talked over and questions asked and answered.

## MISSIONARY CHICKENS

One of the most unusual meetings I attended was in a rural district.

It was an annual meeting and had been held for many years, one woman remembered twenty years anyway. Each member was to bring a chicken. Cars drove up and parked at the beautiful home of one of the members. Curious burlap sacks, that fluttered as they were taken from the car, were deposited on the ground. Then the ladies with the big covered dishes, baskets, trays and boxes went into the house by the back door, too, in that friendly sort of way.

Dinner was called and then armed with tray, plate and tools, the march began around the large table, that fairly groaned with its load of good things. We had hardly started to eat when we were called to the barnyard. A poultry dealer had arrived and the sacks were opened. Fluttering, excited hens and roosters were taken from their sacks and put into a wire crate: white rocks, barred rocks, buff orpingtons and Rhode Island reds were huddled together. The dealer tied them together, weighed them and paid the committee in charge their value in money, which with the price of a hen brought by some who could not catch one themselves and with other gifts, was put into the missionary society's treasury for their work. As I returned to my dinner, I thought what an object lesson this was of giving what we have for spreading the Gospel.

Some of the women told me of the "pin money" that they had from their hens and baby chicks. One woman told me that on their farm the eggs laid on the Sabbath were "missionary eggs" and how as a little girl she eagerly gathered them hoping that the hens had done double duty on the Sabbath.

One rural society wanted to make one of their devoted members a life member of the W.G.M.S. at Thank Offering time. So it was announced that at the next meeting each member should bring a live chicken. They did and her name will be in the life membership list this year. These truly were Thank Offerings for the women had watched and fed these as baby chicks and offered them as their gift of thanksgiving.

"I think we shall have a larger Thank Offering than usual this year" said one woman, "for," she explained, "our crops have been bountiful and our little community saved from a plague of infantile paralysis while others have been afflicted." What a glow from a thankful heart!

The trees in their golden foliage, the golden corn being harvested and stored in bulging cribs and barns, (many new ones being built for this year's glorious crop) all seemed to speak of the Golden Anniversary of the Thank Offering of the W.G.M.S. This golden harvest coming from thankful, sincere hearts, some through sacrifice, others sharing their little, and others giving out of their abundance, represents the love and devotion of the Daughters of the King.

(*Mrs. A. B.*)
*Elizabeth Nelson McBride.*

# The Field Secretary Reports New Work

By MISS SALLIE E. DICKEY

STARTING my new work, as Field Secretary, in a snow storm in Erie, Pennsylvania, I finished it in beautiful sunshine in Brockton, Mass. It has been a month of various experiences, meeting old friends, making new ones, speaking to audiences of men and women, of women only, of boys and girls, all of whom have given me a hearty welcome and a new courage to keep on. Thank Offerings were taken in a number of places and, in spite of some uncertainty of future work, seem to have shown an increase over last year's. Some of the women take a Thank Offering four times a year, which, they say helps to increase the offering. I commend the custom to you as something to think about.

Between October 24 and November 30, I have travelled the miles between Chicago and Burlington, Vermont and back to Springfield, Mass. with many miles between, from place to place and have talked 27 times to small groups and to larger ones with a combined audience of more than 2000 people.

New work is always entered into with a great deal of trepidation. It is so in this work with me. Please remember me and the work I am trying to do in your talks with the Master.

## THAT MIDWESTERN TRIP

(Continued from page 260)

presbyterials reports of the Indiana Convention were given and I have never heard that trying duty so well performed anywhere. The meetings were remarkably well attended considering that many had to drive from fifty to seventy-five miles to reach them.

Everywhere we found the societies interested in the Golden Thank Offering and anxious that there might be a large ingathering. Of course they were interested in all the regular work of the W.G.M.S. and ready to do all they could to carry it on. Some of them expressed the feeling that they are a long ways from the center of the church and were glad to have the closer touch that our coming gave. We on our part were helped and heartened by the association with these capable women who are doing splendid work under more difficult circumstances than those of us who live near the stronghold of our church realize.

This is but a light touch here and there on our experiences but when we are asked, "Was the trip worth while?" we reply, "It was for us, and we hope it was, to some extent, to our friends out there." We cherish many pleasant memories and many new friends, as the result of it.

# Other Gold Stars

By MRS. BRUCE BUCHANAN, Columbus, Ohio

IT was an honor for our young EthiopiaMission to have Dr. and Mrs. H. L. Finley of the Assiut Mission Hospital in Egypt come and work with us for a period of time. Dr. and Mrs. Finley were always willing and happy to serve wherever they were needed. It is most unusual for a missionary couple to serve in all the mission fields of our Church. Dr. and Mrs. Finley were able to do this and so graciously helped in many needy places. The George Memorial Hospital staff of Addis Ababa always spoke highly of the services and friendships of the Finleys. The Ethiopians, too, grew to love them. So we are proud to have claimed the Finleys as members of our Ethiopia Mission circle and family. Their gold stars shine brightly in the service flag of the United Presbyterian Church work in Ethiopia.

The Rev. and Mrs. R. M. Wilson spent a term of loving service in Gore, Ethiopia. There they were friends to all classes of people. The poor and well-to-do all loved this friendly missionary couple. His heart-reaching sermons s t i r r e d many an Ethiopian soul. It must have given "Bob" great joy to greet in heaven those whom he had guided along life's way while he and Katherine served their fellowmen in Gore.

When Bob's affliction made it necessary for them to remain in the United States, many grieved because the Wilsons could not come back to Gore where love had made a big place for them. Mr. Wilson's influence for Christ spread rapidly in the homeland, too. For wherever he worked, Jesus was "lifted up."

Our little Ethiopia Mission is happy and proud to have had all these dear ones with us even though it was only for a short time. God worked marvelously through each one of these members who gave their lives for Him. The memory of their service will live long in the hearts of their American fellowworkers.

"God's Acre" in Addis Ababa holds four members of our Ethiopia Mission family. For in addition to the three splendid doctors who gave their lives for Jesus, the Bergsmas laid away a wee little son in that garden. Sayo's l i t t l e cemetery holds two more little members of the Ethiopia Mission family, for two Gilmor babies rest there. Harvey West rests in the Khartoum cemetery until that glorious day when Jesus will come again to claim all of His children.

In India the Finleys are resting, while "Bob" Wilson and "Flo" White rest in the United States.

And so God's family is scattered throughout this whole world. Yet how beautiful to think of the time when we Christians shall all be together praising Him in the Heavenly Home, where color and race will make no difference to the Heavenly Father.

# Good News from Far Countries

## Ethiopia

MISS RUTH M. NICHOL, Editor, Addis Ababa, Ethiopia

"Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light."

Some months ago a special gift sent to the Girls' School in Addis Ababa was spent in the purchase of a school bell. What a fortunate investment that was! For eight months that bell was tolled every week day morning and afternoon. Its peal called girls from the Gulelei district of Addis Ababa to an attractive little grey stucco schoolhouse. On bright days and on rainy days that bell rang, and its ringing meant happiness—Happiness with a capital "H." The very rush to be the one chosen to ring the bell at the scheduled time was significant of the joy of the youngsters who had been fortunate enough to be able to answer its call and come to the American Mission School.

Looking back over those eight months, there is so much for which to be thankful. Is there any more effective way of expressing that gratitude than in the prayer that some child uttered each week from the very opening, "We thank Thee, Father, that our school *stands*." Yes, it stood, and the program went on from day to day uninterrupted. Good health and a good spirit prevailed among the forty children that attended. There was the usual variety of good, bad, and indifferent among the group as far as learning was concerned, but unquestionable progress was evident among the majority. Most important of all was the spiritual progress that was shown. During the week of special meetings at Easter time, many of the girls made a public profession of Christ, and their earnestness in

**Our girls who presented the playlet, "Jesus for the Children of the World"—left to right: The Japanese; Dutch; Eskimo; Ethiopian mother; Ethiopian school girl; Egyptian village girl; Chinese; American; Indian; and Ruth M. Nichols.**

prayer as manifested in the months that followed bore witness to the fact that the profession meant more than just empty words.

On Friday, September the tenth, the climax of the school term came with the presentation of the closing program. Preparation for it in the weeks previous was accompanied by the usual last minute rush of finishing up things, writing examinations, and all such routine matters common to any school. Then, at length, the appointed day came, and for a while it seemed that everything for which both teachers and pupils had prepared so laboriously was doomed to be presented to empty benches. Just about an hour before the time was set to begin, a terrific thunderstorm arose. However, despite all, the friends and relatives began to come, and ere long, the schoolrooms were well filled. This certainly made hearts glad, for it is no easy matter to arouse interest among Ethiopians, not even when their young "hopefuls" are concerned.

The program itself included songs in Italian and Amharic, Scripture recitations, musical numbers by some of the big girls who are learning to play the little school organ, and a little play called, "Jesus for the Children of the World." The latter was interspersed with songs and recitations and so took up the greater part of the hour. It proved to be colorful and effective as the children appeared dressed in various national costumes and spoke of the need of the Savior. Incidentally, the experience of taking part in a play was so new to these Ethiopian girls that it was only after many tears on their part and much persuasion on the part of the teachers that the participants were convinced that it would be decent and proper for them to appear in public in such sundry costumes. Withal, on that day, their bashfulness and difference was becomingly evident.

On this gala closing day, in addition to the program, there was an exhibition of the girls' handwork.

A partial view of the school, at Addis Ababa.

This included pieces of plain sewing, embroidery work, knitting, and native basket work. This display provoked considerable interest, for the average Ethiopian woman knows little or nothing about needlework.

Finally, after friends and relatives had inspected the handwork to their hearts content and partaken of the light refreshments which were served, there was a general exodus. A most unfamiliar quiet came over the school compound. The ringing of the bell from day to day was strangely missed.

For a whole month the school bell was silent. Since two important Ethiopian holidays fell in the latter part of September, New Year's Day and the Feast of the Cross, it seemed a logical time to have a break in the term.

During the vacation time, God graciously watched over the girls, and thus it was that on October twelfth, the bell was tolled once again. The new term has begun and the school is filled to capacity. Requests are constantly coming for places in the boarding department. No more can be accepted now, however, until some arrangement can be made to enlarge the present dormitory space.

Yes, the bell is tolling once again, and the call is going forth from day to day for girls to come. It is hoped that in these days, the bell may ring out across the hills and dales of Addis Ababa more clearly than ever before, and that its sound may bid girls to come and learn not only of books but of the Lord Christ. Further than that, it is hoped that somehow the echoes of that bell may reach out across the sea and bid many to come and join in very especial prayer for the school girls and teachers of the American Mission School in Ethiopia.

That joyous bell, presented to the school, at Addis Ababa.

"Ring out the darkness of the land
Ring in the Christ that is to be."

# The Sudan

MRS. R. F. SHIELDS, Editor, Khartum, The Sudan

## NEWS FROM NASIR

By MRS. ILDA M. SMITH

School has closed for the dry season! About twenty-five of the boys had been away from home for eight months, so there was much excitement in getting off. Some went up river. They got off first, travelling about ninety miles in a river boat. The others had to wait until the boat came back—a wait of a long, long week — and then they went down river about the same distance. Most of them would still have a long walk to their homes, some as far as sixty miles or more.

They went away with their school bags full of books. They did extra work for their pencils and tablets, but those who really can read were allowed to have a number of multigraphed books, mostly Bible portions.

And almost every boy went away with a bag of seeds—peanuts, beans and fruit seed, things they had helped to raise and helped to eat here at school and wanted to try to grow at home.

Three of these school boys were baptized this year and a large number of them are in the Inquirer's Class. Often they go out in little groups into the village on Sabbath afternoon. They ask a teacher to go with them and tell a Bible story, sing and have prayer in the various homes. We hope that they are taking Jesus home with them in their hearts as well as the Catechism and Bible portions in their bags.

We used to have school through the dry season and vacation in the rainy season. But this is the second year that we have tried it the other way about. This summer the boys raised about one-third of the dura required to feed them during the school year. We hope to do better next year. But they also had a big patch of peanuts and several patches of beans. These were experiments that the government asked us to carry out. The request came late and we had to take some of the land that we had planned for dura. The boys were quite disgusted with one patch of beans. It was planted in June and even by the last of November when they cleaned it off there hadn't been so much as one blossom. But one patch—a white string bean was great success and they were very eager to have seeds.

At least half of our "boys" are really not boys but men and some of them are at times rather hard to control. They are so proud and so independent. One young man who is very clever and who is particularly difficult was one day sentenced by the t e a c h e r s to be whipped. Any of the pupils would prefer to hoe in the hot sun for six or seven hours rather than to be whipped. Not because of the pain but because of pride. So he said that he would not take that whipping. But in the end he came and said, "My heart wants very much to learn the things of school so you may whip me."

They like to play ball and it is astounding the number of footballs they can wear out in a year. The ground is so hard that it almost cuts the leather. So the hours of playing with the ball are much restricted. This year we had some used tennis balls given us and also we had a big soft ball and they had lots of fun with these when they couldn't have the football. In the evening they like to come in the house and play games or look at old magazines or read their Nuer books. I am always glad when nine o'clock comes for then they must

go to their houses and I have an hour of peace and quiet before bed time.

We have two Nuer village schools, one about eight miles up river, the other twenty miles down stream. Two more chiefs have asked for schools in their villages. There has also been a third school asked for, but the chief in charge of that village has died and we will wait until a new one is appointed, for it is better to have the schools managed through the chiefs. We are very keen to have these village schools started and carried on. Every school is an evangelistic center. Not only are daily services held in the school but on Sabbath there are village services. So we will be very happy if we can find the money and suitable teachers for these three new schools.

## GREAT EXPECTATIONS AND SOME RESULTS

Once when I was speaking to a mother whom I believe to be one after God's own heart about the fineness of her daughter she remarked, "My dear, you can give no greater compliment to a mother than to speak well of her child." And there is nothing which brings greater happiness to those in charge of a school than to learn that the children who have been trained by them are worthy of praise. This seems especially true here in the Sudan where we are told again and again, "My children are yours, you are their mother"; and where when a child is to be praised or censored, especially censored, the question is not, "Who are that child's parents?" but "What school does he attend?" The school is expected to train the child and then to provide for his future. When we asked a mother last year what her daughter was going to do after she graduated the reply was, "Oh, that is with you; whatever you arrange will be all right."

As I think of the girls who have gone out from the school in Khartoum North during the last ten years I realize that God has certainly provided for them, and I rejoice to find that we can say of most of them that we are proud that they are the products of our school. I am away from home as I write this and my reason for choosing this subject is the motherly pride which has welled up in my heart many times during the last three weeks as I have heard unstinted praise of one of our graduates who is a nurse in one of our Egyptian Mission hospitals, and as I have watched her and seen for myself how lovely and efficient she is. She was in school only one year while I was and I had her in no class, nevertheless I just keep quiet when she introduces me as her teacher and selfishly act as though some of the credit for training her were mine. She is one who has a fine Christian father who has no doubt been a great influence in her life and her training as a nurse also has strengthened her character.

Not long ago we were asked to answer a questionnaire in regard to what we consider our principal aims in girls' education in the Sudan. We answered something like this, "Primarily to give them a knowledge of the Way of Salvation, to lead them into the acceptance of that Way, and to encourage them to guide others into it. And secondarily to enable them to live happy and useful lives wherever their conditions in life place them." And I cited the example of one of our girls who has lived in very lonely places in the Sudan since her marriage but who has had that within her to make her happy abroad when she could not be at home. I believe Newton said, "Education is that which enables one

to be happy at home when he cannot go abroad." With our girls education should not only help them to be happy in their homes when their work is there, but also help them to be happy and well-occupied when their husbands' work takes them away from the relatives and friends from whom it is difficult for them to be separated. But the girl mentioned kept up with her knowledge of English and music, cared for her babies wisely, and taught her little boy systematically so that when they came to Khartoum North on vacation he was able to go right along with the other boys of his age. When one knows how helpless most parents out here are when they have no school on which to cast their children, and how unhappy they are when they cannot be with their own people, they realize how far this girl has gone. When an entire stranger came from the far away town in which this girl was living and told of useful life there how pleased we were!

I think of another dear mother who was married from the school a year or two after I arrived. She now has two fine boys in our school and despite a most unkind and even cruel husband she lives a useful life. We see and marvel at the quiet influence she has for good in the neighborhood, especially in times of sickness and trouble.

A large number of girls who have gone out from the school in the last ten years are teachers in some one of five cities in the Sudan, a number are Bible women, four are graduate nurses, and several have been married. The greater number are fine Christian girls who are doing good work.

If it be true that the school, more than the home, is responsible for the lives of the children in the Sudan, how great is our task and how earnestly we should pray that the Lord make us faithful so He can send to us many and give us wisdom in teaching them! By "us," I do not mean the Americans alone, but also our co-workers of other nationalities, some of whom are invaluable in the work. We are distressed sometimes over the amount of money we spend on education but our constant prayer is that those whom Our Father chooses will be the ones who come to us, and we are so grateful to you at home who make it possible for us to take those who come from the poorest of homes as well as from the ones where there is plenty to live on. We know that you will be rewarded for providing for the school in Khartoum North and we know there will be an even greater reward for those who support it in prayer.

*Marguerite McClellan.*

## "NOT BY MIGHT, BUT BY MY SPIRIT."

By MISS VERNA PILLOW, Omdurman

In the work in the harems one cannot help but be impressed by the fact that it is the Spirit of God that works in hearts and not human efforts. After having sown the seed the servant may stand by and watch God work. Truly it is the working of the Spirit that changes attitudes; opens closed doors; makes persons willing to listen, persons whose whole life, outlook, attitudes and prejudices have been formed by a religion that in so many ways is at variance with the one that we carry to them.

At the end of last year a letter was delivered to the Bible Women's house asking for a teacher to come to a girl who had studied several years ago. She had begun reading in the Gospel and then stopped taking lessons. The father in this home is a very fanatical and stern man and had caused trouble for the Bible woman as she went to the home. At the time the letter came we were unable to send a teacher and had been trying since that time to

arrange to do so. Just as we had managed to make a plan for it, another letter came from the girl since she was very anxious to get started. The missionary went with a Bible woman to call and sat in the presence of this father and made plans for the time for the lesson. Although he didn't seem to be in a good humor at first he managed a pleasant "ma salaama" when we left.

Three girls found it very hard to listen to the Gospel stories that go with their reading lessons. It took all the patience that could be mustered by the teacher to try to get any kind of response from them besides grumbling or absolute refusal to answer questions concerning the story. Several weeks passed before I again visited this home, but what was found this last visit was gratifying and convincing as to the changing power of the Spirit. They were listening and telling over again the story of Nicodemus' visit to Jesus.

In a new district there has opened to us a home where 12 girls gather for lessons. The owner of this house is an old man who has had contact with another Mission and he is open to the Gospel. He comes into the room at the time for the story and the first week asked us to pray after we had sung a Psalm. Every week now before the teacher leaves all in the room (and it is usually full of listeners) stand and repeat phrase by phrase the prayer in which the teacher leads them. They are all very earnest and we pray that they may be given understanding hearts.

Some have refused to take the Gospels for their reading lesson when they have reached that stage. They have read in the meantime in a book of their own choice. Finally their prejudice has been broken down and they have taken the Word to read.

May we never be discouraged in thinking there are no results, but rather believing in the Power of the Spirit.

## THE BOYS' SCHOOL

By ILDA M. SMITH

We have just completed our second nine weeks of school. We begin our school year the first week in May. This morning the forty-four boys who had perfect attendance for that period each received six safety-pins, much to the envy of the twenty others.

Tonight I have been correcting Third grade Geography papers. Some of them give the astounding information that General Gordon came to the Sudan to capture the people and make them slaves. Some of the Arithmetic papers are not much better. I learn that if a man divides ninety-six sheep equally between six sons that they will each have five hundred and seventy-six sheep. But that you may not think too badly of the class, I must tell you that some of them had perfect papers.

Harvest time is drawing near. The boys have had a great plenty of hoeing to do this summer for the heavy rains made the weeds to grow amazingly fast. Unfortunately, they did not have the same effect on the kaffir corn and we are not going to have a very good crop. We are disappointed for we had hoped to grow enough for the year's supply for the sixty boarders. Our District Commissioner had given us the planting right to a big part of the aeroplane landing field and we were delighted. Suitable planting land around here is all in use by the Nuers and we have not heretofore had as much as we would like. As the landing field is not suitable to use during the rainy season, the government likes to have it cultivated. That keeps it in better condition. We are cultivating about thirty acres, all hand labor, you understand, and will probably harvest about one hundred bushels of grain. As you see it is a very poor yield.

The boys are much interested in gardens, as the Nuers are an agricultural people. Almost every one

of the boys has a little patch of corn and a few tomato plants. They are very fond of tomatoes which they have learned to eat here at the Mission, but they grow them here not so much to eat as to sell to the Arab merchants. Of course the number that they can sell is limited so they will eat some of them eventually.

My husband has just returned from a business trip to Khartum and there is great excitement among the boys. Anyone who could get in the house on one pretext or another during the day has watched with much interest the unpacking of baskets and packages. A new air-pressure lamp shade is very attractive to them and they are eager to see it lighted. But this evening the excitement reached its climax for a box containing tiny flashlights was produced. Some had been ordered and paid for in advance, and the others disappeared rapidly as boys hurried around to find the fifteen cents necessary to own one.

We opened up our third Nuer "outschool" this summer. This one is only about a mile from the Mission and it is a pleasing sight to see the teacher on Sabbath morning usher his group of fifteen boys into the church. The other two schools are several miles away and have their own Sabbath day services.

The boys are now eagerly awaiting the return of Rev. and Mrs. Adair from furlough. Every day we are asked again and again if they have arrived in Khartum. But the delight of the boys upon the arrival of the Adairs will be as nothing compared with mine for then off from my shoulders and onto the strong ones of Mr. Adair will go the responsibility of this Boys' School.

# Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

## A COPY OF THE GRADUATING ESSAY OF AMINA FAHMY

### EGYPT'S CRIES

On the bank of the Nile stands a tiny village of mud brick. As you enter through the small door you see an oven on your right, and a *mastaba* covered with a mat. This *mastaba* furnishes a bed for the whole family, which is composed of the mother, the father, a son, a daughter and a baby. On the left side a small door opens to another room, the dwelling place of a *gamoosa*.

"Is that all?" you wonder. "Yes," is the only reply.

Cooking, bathing, sleeping—all in one poorly ventilated room. This, ladies and gentlemen, is a picture of the house in which lives the fellah who toils from sunrise to sunset in our own fields—the fellah whose faithful work relieves Egypt's suffering.

On the *mastaba* the baby is sleeping. He has a pretty face, but alas! that beauty is spoiled by a host of flies which crawl about his open eyes and small mouth. Beside the baby stands the mother, who looks weary and fatigued. She has had ten children but only three have survived, and now the baby is chronically ill besides having a permanent eye disease.

At the door the oldest girl stands surrounded by some neighbors. She looks to be abnormal in all her motions. The poor child is nothing but an imbecile. There she stands doing all sorts of stupid things, at which the neighbors laugh noisily. She stands at the door, she goes through the days—the victim of immorality.

From a long distance comes a boy who is the oldest child of the family—a miserable unsatisfied boy whose only wish is to go to school as one of his friends has done. But the ignorant father disapproves and

keeps him by the land to help in the field.

Ladies and gentlemen, this is a picture of the life—not only of the Egyptian peasant family, but of thousands of other families which constitute a great percentage of Egypt's population.

From that small home I hear faint groans and cries which little by little become louder and more penetrating. I listen carefully, and then I hear the voice of the suffering infant—the cry of disease; the voice of the mother crying over her sick baby and her imbecile daughter—the cry of immoral conditions. Then I hear the voice of the son pleading for a better life—the cry of ignorance. Suddenly I realize there is a louder and more intense cry—the cry of Egypt over her wretched, poor and ignorant peasants who are denied even civil care and are left to their squalid darkness.

But how many of us hear that definite cry for better life conditions? And hearing it, have we responded in any way?

Friends of Egypt, there are innumerable ways opened before our eyes by which we can improve the living conditions of our nation's poor class.

Have we ever thought of giving up a few hours each week for teaching them simple health principles? Do we fully realize the urgent cries for improvements, and do we fully realize the meaning of help and self-sacrifice?

We ask ourselves, "Why is Egypt backward? Why shouldn't we hold a high international place, and why shouldn't we be free from any foreign rule?" We ask these questions and many others, but it seems that we do not realize how ignorance drags down our progress away from the aims we cherish.

We should not expect the ignorant mother to bring up children useful to the community—just so, we should not expect much from ignorant sons.

New educational movements are arising, but unless we support and help the government, development will surely be slow. It is our business, especially that of us women, to open schools for child and mother. We should look toward a better life for these ignorant peasants. The imperative place for a beginning is with the instruction of the mothers. "No nation rises higher than her mothers."

It is for us to tell these mothers why they should educate their children—why and how to develop in them a new feeling of life for their country. Our work should produce a new generation built on strong principles of patriotism.

We know much about life and we realize the miseries of the poor class; therefore the responsibility of the life they lead lies on us. Many of us hear those urgent cries of Egypt over her poor people, but instead of helping—we fill our ears with the sound of modern Western ways so that we soon become deaf to the cry of our dear country.

Many of us do not take part in any reform, but concentrate on the development of Western ways for ourselves. I do not mean to depreciate Western life by any means, but what I do feel is that reforms and improvements for the poor class are more important than a blind imitation of the Western principles of life. There is much to be learned from the West at present, but it will be of no value unless it is translated into life for Egypt—even for the fellah of Egypt. What we want is not imitation but adaptation which will relieve Egypt's present urgent cries.

I have mentioned Egypt's cries of bad living conditions, disease and ignorance. I have mentioned the indifferent attitude which we have, and I have sincerely attempted to indicate remedies for each cry.

But I have done this only with the hope of finding an immediate response, especially from both graduates and students of our college, where we learn the true meaning of life and self-sacrifice.

My great hope is to find new and strong movements carried on by both men and women which will assist Egypt—the early seat of the world's civilization, to rise to a high international place in present civilization. We want movements which will above all help Egypt to attain true liberty.

## COMMENCEMENT TIME AT BENHA GIRLS' SCHOOL

By LOIS KINGAN

In June 1937, six very pale and trembling pupils made their way to the government school to be examined for the government primary certificate. The accompanying picture tells the tale, that five succeeded. The enclosed picture was taken on the evening of the graduation exercises, October 12th. The date is necessarily so, due to the report not appearing until July.

A delightful program of verse and song was rendered on this occasion to a large and appreciative audience of men and women. The commencement speaker, Rufail Eff. Girgis, of Cairo, made a splendid address on "Training of the Child." The glee club girls, dressed alike in pink and white voile looked really lovely and delighted the audience greatly as they sang three of the popular national songs. Our worthy chairman, Dr. Adams, Secretary of the Mission, presided in a most pleasing manner and called forth praise and wonder that a foreigner could speak Arabic so beautifully. His Excellency, the Mudir, (Governor of the Province), honored the occasion and graciously presented the diplomas and expressed his very great pleasure in the exercise and the work of the school. Upon receiving her diploma each graduate was presented with a bouquet of rosebuds by a little kindergartener,

**BENHA GIRLS' SCHOOL GRADUATING CLASS 1937**
**Left to right: Suad Read; Alice Zoidas; Lois Kingan; Basima Hassiu; Emily Girgis; Iziz Riad.**

dressed as a jolly tar. His task completed, he clicked his tiny heels, saluted the class, then saluted His Excellency, the Mudir, and left the stage. Each graduate was presented, too, with a leather bound New Testament in Arabic. Such an evening encourages us and urges us on more and more in our earnest endeavor, here in the Valley of the Nile.

## FOWLER ORPHANAGE
### 1906 to 1936

By MISS ELLA BARNES, Superindent of the Fowler Orphanage, Cairo, Egypt

Fowler Orphanage was started in 1906 with the definite aim of making it a Christian Training Home. It was Miss Smith's great hope that daughters of this home would be filled with the spirit of sacrifice and Christian service. By way of celebrating our thirtieth anniversary, we have gone through the records very carefully to see if such hopes have been realized.

(1) We find that 25 girls have given a total of 80 years of service as helpers in homes. The greater part of this service has been in the homes of missionaries. Only those who know something of the stigma connected with such work in this land can appreciate the significance of this remarkable record.

(2) Thirty-one girls have given a total of 182 years as teachers. Some of them helped to carry on little schools in the days when no other help could be found—in the days when it was considered a disgrace for an Egyptian girl to be a teacher. However inefficient they may have been, let us say, all honor to them. Thanks to the splendid co-operation of the higher schools of our Mission, we now have daughters of the orphanage going out as trained teachers.

(3) Sixteen girls have given a total of 50 years of service as nursemaids and nurses in hospitals and clinics. In the early days of Tanta Hospital there was such urgent need of helpers that some of the orphanage girls were drafted into service "in spite of their willing." To be a teacher was bad enough, but to work in a hospital was unthinkable. The understanding sympathy of Miss Lulu Harvey (Mrs. Birbari) did much to break down the barriers to such noble work in the minds of Egyptian men and women.

Later on our girls began to take training as nurses. One was trained in the C.M.S. hospital, Old Cairo; another in Beyrout, Syria; three have been trained in Assiut, and two are in training there now.

(4) Nineteen girls have given a total of 126 years of service as Bible women. When one recalls what tremendous courage it used to take for a widow, or a middle-aged woman to venture out as a Bible woman, one marvels at the way Miss Smith succeeded in getting some of the girls to go into such work.

When Miss Finney was appointed to start a Bible Training School, she came to the orphanage and said, "I cannot start a school without girls. You must let me have some from the orphanage."

It should be explained that in making up these lists, some girls were found to have done some home work, and some teaching; others were listed for some years of teaching and then Bible work, etc.

At the present time, there are 30 girls at work. They are scattered about 11 towns, and 9 different districts of Cairo. Along with the orphanage there has always been carried on a day school, and regular religious services. This has resulted in two self-supporting congregations being organized in Cairo.

The orphanage family now numbers 47, including 4 teachers, 3 pupil helpers, and 4 in higher schools. Our day school enrollment is 100. Sixty-four pupils come from the neighborhood and include 18 Moslems.

# Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN,
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

## Song for the New Year

Old Time has turned another page
Of eternity and truth;
He reads with a warning voice to age,
And whispers a lesson to youth.
A year has fled o'er heart and head
Since last the Yule log burned;
And we have a task to closely ask,
What the bosom and brain have learned?

Oh! let us hope that our sands have run
With wisdom's precious grains;
Oh! may we find that our hands have done
Some work of glorious pains.
Then a welcome and cheer to the merry New Year,
While the holly gleams above us;
With a pardon for the foes who hate,
And a prayer for those who love us.

We may have seen some loved ones pass
To the land of hallowed rest;
We may miss the glow of an honest brow
And the warmth of a friendly breast.
We know it is not well or wise
To mourn with endless pain;
There's a better world beyond the skies,
Where the good shall meet again.

Then a welcome and cheer to the merry New Year,
While the holly gleams above us;
With a pardon for the foes who hate,
And a prayer for those who love us.
Have our days rolled on serenely free
From sorrow's dim alloy?
Do we still possess the gifts that bless
And fill our souls with joy?

Are the creatures dear still clinging near?
Do we hear loved voices come?
Do we gaze on eyes whose glances shed
A halo round our home?
Oh! if we do, let thanks be poured
To Him who hath spared and given,
And forget not o'er the festive board
The mercies held from Heaven.

Then a welcome and cheer to the merry New Year,
While the holly gleams above us!
With a pardon for the foes who hate,
And a prayer for those who love us.

—*Eliza Cook.*

## RETROSPECT AND PROSPECT

As we stand on the threshold of another year we recall the days of 1937 and also have plans and ambitions for 1938.

"The Christmas chimes were pealing high
Beneath the solemn Christmas sky,
And blowing winds their notes prolonged
Like echoes from an angel's song;
'Good will and peace, peace and good will'
Rang out the carols glad and shrill."

These were telling the message of the birth of the Christ Child. The chorus still lingers in the thought of all who know Jesus as the Savior of the world. We think of God's blessings through each day of the old year. His goodness was manifested to the United Presbyterian Church in all its undertakings. Many have accepted Jesus Christ as their Savior; numbers have willingly dedicated their talents and lives for the Master's service. New recruits have stepped into the ranks of those who have completed their task here and have entered into their reward. The days of 1937 were filled with His goodness.

We enter the New Year trusting in His continued blessing for the task of 1938. The privilege of recounting His goodness throughout the year resulted in a great chorus of praise from all missionary societies as they expressed their gratitude by their gifts. The Golden Anniversary year led many to express their gratitude for the work accomplished during the fifty years.

We also find many new names on the Golden Anniversary Life Membership roll. Each year of the fifty has its roll of life members. The list had but few names in the early years. It was twenty years from the beginning of the Life Membership roll until it contained one hundred names. The Life Membership, both Senior and Junior, and the Life Directorship funds are a part of the Thank Offering and each year have accomplished important achievements in the work of the Women's General Missionary Society.

May the G o l d e n Anniversary Thank Offering be blessed by God as it will be transformed into service in all our missionary departments.

What of the New Year! May the song of praise of the Ingathering be carried into the New Year and day by day increase in volume and devotion as God's mercies are recognized and our gratitude is expressed. When we come to the closing days of 1938, if God continues our lives, may we find His mercies as abundant and our recounting of them a rich experience.

In 1888 the missionary societies of the United Presbyterian Church began erecting a monument of gratitude to the glory of God. Year by year another course is added. God has given His blessing upon each year's service. Shall we not build the Monument of Gratitude still higher? As long as God continues to pour out His rich blessings and tender mercies upon His people so long will there be abundant reason for gratitude, and as long as there are souls unsaved there will be need of proving our gratitude by our gifts to Him.

### SENIOR LIFE MEMBERSHIPS

**$25.00 Each**

**November 1, 1937 to December 1, 1937**

23. Mrs. Fred Faull.....Akron, Ohio
By the Young Women's Society.

24. Mrs. Douglas Nicol.Lyndhurst, N. J.
By Mrs. J. Aldridge.

25. Mrs. Geraldine Boardman .....
..... Cleveland, Ohio
By W. M. S. of Brooklyn Church.

26. Mrs. Margaret A. Shupard.....
..... Philadelphia, Pa.
By her daughter, Mrs. Ruth Robinson.

27. Mrs. Isabelle Gillespie ..... ..... Philadelphia, Pa.
By Mrs. E. J. Graham.

28. Mrs. Anna Shafer...Washburn, Ill.
By her daughters, Susan Shafer, Marie Shafer and Mrs. Albert Funk.

29. Marie Shafer.....Washburn, Ill.
By her mother, Mrs. Anna Shafer, and sister Susan Shafer and Mrs. Albert Funk.

30. Christine MacInnis..Boston, Mass.
By Anna E. Stoddard Missionary Society.

31. Mrs. Helen Whitney Howell..... ..... Boston, Mass.
By Anne E. Stoddard Missionary Society.

32. Etta Martin.....Cambridge, Ohio
By two friends.

33. Mrs. Jean McCormick.Coraopolis, Pa.
By Willing Workers Bible Class of Union U. P. Church.

34. Mrs. N. T. Knight..Youngstown, O.
By a friend.

35. Mrs. Robert Woods.Youngstown, O.
By friends.

36. Mrs. John P. Maharry..... ..... Youngstown, O.
By her husband.

37. S. Elizabeth McClain..... ..... Philadelphia, Pa.
By her parents.

38. Johnena MacLeod....Boston, Mass.
By the MacPherson Class.

39. Mary Kelso.....Enon Valley, Pa.
By her sister-in-law, Mrs. R. M. Kelso.

40. Mrs. Ann Maurine Yeates..... ..... New Castle, Pa.
By Women's M. C. W. and L. D. K. Missionary Societies of Third New Castle.

41. Mrs. E. E. Clepper....Sharon, Pa.
By W. M. S.

42. Mrs. Luella Rodewalt...Sharon, Pa.
In honor of her mother, Mrs. Arthur McConnell.

43. Mrs. Sieba Van Diepen..Boyden, Ia.
By the Lillian McConnell Society.

44. Mrs. Mary George....In Memoriam
By the W. M. S. of Stanwood, Iowa.

45. Mrs. Matilda D. Haugh..... ..... Turtle Creek, Pa.
By daughter Blanche.

46. Grace M. Feick.....Pittsburgh, Pa.
By friends.

47. Flora Ann Henry...Pittsburgh, Pa.
By her husband.

48. Dorothy Carson....Pittsburgh, Pa.
By a friend.

49. Hannah M. Weir....Pittsburgh, Pa.
By friends.

50. Dona Gruber.....Pittsburgh, Pa.
By friends.

51. Elsie C. Spohrer....Pittsburgh, Pa.
By friends.

52. Mrs. Ira Gribben...Pittsburgh, Pa.
By W. M. S. of Third, Pittsburgh.

53. Mrs. George E. McKee..... ..... Pittsburgh, Pa.
By W. M. S. of Third, Pittsburgh.

54. Mrs. Esther Kerr Alderdice..... ..... In Memoriam
By her daughter, Emily Alderdice.

55. Mrs. Charles L. Welty.In Memoriam
By her sister, Jemima Morgan.

56. Mrs. J. H. Schloter..Pittsburgh, Pa.
By her sister, Mrs. Robert J. Brown.

## LIFE DIRECTORSHIPS
**$300.00 Each.**
**November 1, 1937 to December 1, 1937**

Mrs. H. Lee Mason, Jr..... ..... Pittsburgh, Pa.
By a friend.

Mrs. Mary Edie Orr..Pittsburgh, Pa.
By friends in the Women's Foreign Missionary Society of First Church, N. S.

# Editorial

MRS. JOHN P. WHITE, Editor, c/o Mrs. William A. Minteer, 966 Broadway, East McKeesport, Pa.

## "SPIRIT OF PLACE"

Cairo, Egypt, November 6, 1937.

"Spirit of Place" was a favorite phrase with Alice Meynell. She says: "It is for this we travel, to surprise its subtlety, and where it is a strong dominant angel, that place, once seen abides in the memory with all its accidents, its habits, its breadth, its name. It is recalled after a life time, having been perceived a week, and is not scattered, but abides, one living body of remembrance." So she has chanted for us the lyric of the "flowering heart," not indeed of that traveler who goes for zest of the long white road, but of the traveler who loves to arrive. "The joy of the voyage is not to see, but to see again, the joy of local recognition."

After a week spent in Egypt the "Spirit of Place" is upon me. There are the familiar sights: Pyramids, sphinxes, minarets of mosques, black-robed, veiled women, water carriers, date-laden palm trees, the great river, graceful sail boats, watered fields, gorgeous sunsets, and brilliant bougenvillia.

There are familiar odors: the smoke of village fires; the smell of unclean streets; the scent of onions and garlic; the fragrance of fresh-baked bread; the perfume of roses.

There are familiar sounds: the call of the muezzin; the bray of the donkey; the quarreling of trades people; the voices in the night; the cries of babies; the exhortations of Bible Women; the sermons of pastors; the prayers of saints; the singing of school girls.

There are memories: of our first landing in Egypt; of the royal welcome that awaited us; of the hospitable people who adopted us; of the strange language that confronted us; of the patient teachers who taught us; of the hospital that cared for us; of the houses that sheltered us; of the children born to us; of the friends who clung to us.

Yes, "the joy of the voyage is to see again, the joy of local recognition."

## JAMES 5:16

I cannot tell why there should come to me
A tho't of someone miles and miles away,
In swift insistance on the memory,
Unless a need there be that I should pray.

Too hurried oft are we to spare the tho't
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Friend, do the same for me. If I intrude
Unasked upon you, on some crowded day,
Give me a moments prayer as interlude,
Be sure I need it, therefore pray.

*—Marianne Farningham.*

# Young Women's Department *including* Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

**AIMS—1. To have a Circle or a Y. W. Society in every congregation.**
**2. To give loyal support to each of the Seven Departments.**
**3. To so increase the Special Fund as to include an object in Egypt.**
**A Thought to Ponder—"Vision without service makes a visionary who loses the vision; service without the vision makes a slave who loses the power of service."**

**YOUNG WOMEN'S SPECIAL WORK**

**Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries — Home — Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N. Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Gary, Indiana, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.**

## GREETINGS!

To every member of every Society, Young Women and Circle, greetings! A Happy New Year to each and all!

Greetings to the girls and young women in our churches who are not enlisted in a missionary society!

1938 presents fresh opportunity to both groups, a new chance to *redeem the time.* We are counting on you!

## YOUNG WOMEN'S SPECIAL FUND

There seems to be some misunderstanding concerning the importance of the Special Fund. Some societies think it is very well to contribute to it, but not necessary. Others feel they have fulfilled every obligation when they have paid to this fund, nothing at all to the Seven Departments or to only two or three of the "Seven." Then some just pass by the Special as if it did not exist and contribute to a pet project. How about your society?

Of course the Seven Departments deserve first consideration. The Special is an extra gift and should not be overlooked. It is the responsibility of the Young Women's Department. Women's Societies and Juniors do not have any reason to contribute to this fund. If the young women and girls do not underwrite the Special, the deficit must be made up from some source. That source will most likely be the part of the "Seven" Departments which pertains to a certain field, Foreign, Home or Negro, as the case may be. Do you think it is fair to make it necessary for some other fund to help this strong Department to meet its obligatons? Do we want to report a deficit in 1938, the 35th anniversary of the Young Women's Department? Start now to help realize the required sum, $8,630. On November 1, $432.35 was in the treasury. *Some thousands to gather in but twelve thousand young women should find them!*

## THE PUT-OFF-ERS

We have talked of the *Do-ers* and the *Just Belong-ers.* Now may we look in on the *Put-Off-ers.* The first class keeps the world moving. The second type keeps people guessing just where it should be listed. The third causes the flush of victory to seem to appear and then the feeling that all one's words mean nothing, you are being *put-off!* This is done with pleasant words and pious manner, to be sure, but you are *eased out* without success.

We must always keep in mind that there are many people who cannot engage in community activities due to lack of health or unusual burdens, but even the most of these may be

*active as financial and prayer supporters.*

The regular Put-Off-er causes much overwork on the part of the pastor and other Christian workers. Many calls might be better spent if such people only did their duty as they know they should. Put-off-ers cannot be "pinned down." Excuses hang out all over them. One of the favorite plans is to speak of the uncertainty of remaining in the community due to a possible change in location, yet the next two years find them at the same place with the same excuse! Of course there is much change these days, but many are much more static than they seem to feel! Put-Off-ers? Yes,

Some are slaves to *something new.* They would attend the missionary meeting if a new method were tried. They assure you that they have been bored by the ordinary. Perhaps the missionary society might hearken to this complaint to its advantage, but why has not that one who knows so well what should be done have supplied the leadership to accomplish this improvement? We can scarcely feel otherwise than that she is just making excuse to cover her deficiencies, her failure in known duty.

"When I have a convenient season, I will call for thee," was spoken centuries ago, and the convenient time never came! That man was a rank put-off-er, and to his own hurt. He seems to have quite a following even to the present day; not today, but some other time. Is the sound not familiar to your ears?

Sometimes you are regaled with quite a story of the great work that was prosecuted by the relater before she came into your community, but she adds rather hastily that now she is taking a rest! She may tell you of her ancestry, how many preachers there were, how some had stood high politically, etc. These things are told likely to cover her hope of resting on *their laurels,* one type of putting off.

Then some find it too hot in summer, too cold in winter, too many household duties in the spring (such a black winter!), and in the fall too soon after vacation, most of which may be excuses known as putting-off doing one's duty!

Perhaps you may have in mind some other forms of this same disease or infection. Let's hope it may not be a contagion! If so, we trust that you may be able to cope with the situation.

How about your society, its officers and members? Might it be wise to take stock and discover just what material is there? Some of your failure for which you have been so concerned may be overcome, if the attitude of *prompt action* may displace the common habit of putting-off. This can be done if every member searches her own life to see if she has been a disturber in the society's welfare, because she has often put off doing her full duty, letting some one else do over-time in order that the task may be accomplished. The putting-off habit is a reflection on the *importance* of the *Cause* and the need for haste in the bringing in of the Kingdom. Be a Do-er, not a Put-Off-er.

## THIS, THAT, AND THE OTHER

### Society Programs

The Parnassus Y.W.M.S. has a very attractive new program. This quotation reflects the temper of the society: "See clearly, plan greatly, organize efficiently, resolve highly, work tremendously, pray mightily, co-operate constantly, speak hopefully, triumph gloriously."

The society uses its membership well on programs and committees. Its budget for the year is in the hands of every member, and the Prayer Cycle is to be covered during the year's devotions. Money and prayer are two very important elements in a missionary society.

The First Washington, Pa., Young Women's Society has sent in its new year book. It records its motto for the year at the opening of the book: *"Christ first, Others second, Ourselves third."* The society gave the honor of being speaker on its first program to its pastor, an unusual occurrence. The subject discussed was Temperance.

## HOW ONE SOCIETY WORKED TO GET NEW MEMBERS

Mrs. A. J. Hackbart, president of the Philathea society of Ninth Pittsburgh, tells about it. "We cut circles of plain paper, (if you have green construction paper it would be well), and typed on the front, "PRECIOUS SEED," and below the words, "To be watered." On the other side we placed the name of the young woman of the Church whom we wanted as a member of our society. The members took the slips sight unseen and went to work.

Of course some were unsuccessful in spite of their best efforts, and others may not have done their best, but after a few months we held a party and invited the "seeds." At that time we took in seven new members and one at the next meeting.

I had a hard time with my "seed," but what I did was to sit down after each meeting and in quite a lengthy, newsy letter, tell her all the things we did and what we planned in the future. This woman's sister was also a "seed," so I helped her "gardener" out by including a message for the two "seeds" in each letter. Finally, I went to see them and they promised to join on condition that we would never ask them to hold an office or pray in public! They have never held office, but when it comes to "backfield" work, they absolutely cannot be beaten." On the report blanks, some comments come. How to get better attendance is a favorite question. Has Mrs. Hackbart given you a thought?

## AN INTERESTING MEETING

Mrs. Boyd Patterson of Albany, Ore., tells about this: "We had such an interesting meeting when we observed the golden anniversary of the Thank Offering. During the social hour a gold and white three-tiered cake with lighted candles and surrounded with golden marigolds was served from a lovely table. The cake was cut by Mrs. L. E. Hamilton, one of our oldest and one of our dearest members."

## Y. W. RALLIES

Xenia Presbyterial Young Women held a delightful rally on the evening of November 5, in the First Church, Springfield, Ohio. The societies are rather far separated as to miles and few as to number, eleven. Nine societies were represented and a company of about sixty gathered about the table to enjoy the delicacies prepared by the women of the hostess church. Autumn colors were used in effect in candles and flowers, even to the cover on the program booklet in which the several plans for the evening were contained.

A leader of song and a high soprano soloist added to the evening's pleasure. The committee in charge spared no effort to make the evening a success. Miss Ruby Evans is the Secretary of Young Women.

The two particular t h o u g h t s stressed were in regard to methods of procedure in society work, and a recognition of our great debt to the cause of missions for the many blessings we enjoy in a Christian civilization. Should you wish to see a copy of the program of this meeting, you may do so by visiting the Loan Department in the Literature Room, 904 Publication Bldg.

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Monongahela's Y o u n g Women's rally was held in downtown Y.M.C.A., Pittsburgh, Pa., on November 12. After dining in the cafeteria, the young women repaired to the audi-

(Continued on page 285)

# Girls' Circle Program

By MRS. J. C. SMITH, 1860 Shaw Ave., East Cleveland, Ohio

## UPON THE THRESHOLD

### A Study of "Behind the Garden of Allah", Chapters III and IV.

PREPARATION—Poster—Large ivory or pale yellow poster board. Paste a silhouette of a Moslem city skyline, mosques, minarets, flat-roofed houses, etc., across the lower part of the poster. Cut this of black paper. With colored crayons sketch in a sunset before pasting on the black silhouette. At the top of the poster print, "Behind the Garden of Allah," using the same type of printing used on the book cover. The invitation may be printed in an upper corner, or upon a separate piece and attached to the bottom.

INVITATION — Make tiny blue booklets of heavy paper, with inside pages of lighter paper, held together with heavy embroidery silk or light cord. On the outside print, "Engagement Book," or "Records." On one of the inside pages print the following:

Within this little book of blue
Is an invitation just for you.
Oh, yes, your friends are welcome, too.
Do come, or

WE'LL
Be
Blue!

### PROGRAM

*Quiet Music*—"Abide With Me."

*Leader*—"In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God."

*Song*—"Abide With Me" — Bible Songs Hymnal.

This was General Gordon's favorite hymn. This month we are going to learn of his courage in the last days of his life, and of his tragic death. We can imagine that the words of this hymn were often upon his lips or in his thoughts during those dark days of siege.

*Leader*—This evening we are to have presented to us some valuable records which will give us a very vivid picture of those tragic days of General Gordon's career, and also of the early days of our pioneer missionaries to the Sudan, Dr. and Mrs. J. Kelly Giffin. First, there has come into our possession the diary of an English prisoner who had been imprisoned by the Mahdi. Somehow he procured a few sheets of paper and a bit of pencil which he secreted under stone in his cell. (The "diary" should be written upon old yellowed paper torn from an old ledger, or tablet. He wrote the first part of his diary about the things he had witnessed; the second part has been written from news bits the incoming prisoners could tell him of the terrible things they had seen. The material for the diary is found in Chapter III.)

*Circle Girl*—Reads diary.

Tells of being with Gordon—Gordon's prayers — his anxiety — the Mahdi upon the threshold of the city.

The Mahdi crosses the threshold—tortures—debauchery.

Imprisonment. Hears of the relief expedition—too late.

The Mahdi as master—his death. Khalifa Abdullah. Cruelty—conscription—slaves.

Omdurman grows—villages perish—starvation.

Administration — mixture of barbarism and religion—"divine inspiration."

Prayer and the mosque.

Kitchener to Khartum. Railway—Dervish army advances—defeated. Release! Memorial service for General Gordon.

*Silent Prayer*—(Heads bowed while pianist plays softly "Abide With Me"). Thanksgiving for the inspiration of General Gordon's life.

*Leader*—And now we find the Giffins upon the threshold of their work in the Sudan. Dr. Giffin becomes Secretary to the Egypt Mission. We have his Book of Records, containing his hopes, desires, disappointments and fulfillments. (Dr. Giffin's book should be an old one, resembling a secretary's book. The material for the records is found in Chapter IV., "The Pioneers." Omit the parts written by Mrs. Giffin).

*Circle Girl*—Reads "Dr. Giffin's Records."

Begin with these lines to be read from the title page:

"Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and Heaven securely."

Upon the threshold of long desire —Assiut College.

Girls' School, houseboat on the Nile, Tanta — seventeen years in all. Letter of appeal to Board—Mahdism at an end—the Sudan reclaimed—can we claim it for Christ?

The Committee of Investigation—money offered for the work. Appointment of Dr. Giffin and Dr. Andrew Watson. The trip on the railway—the boat for Omdurman. Scenes along the way. The missionaries see the town.

Mission neighbors.

To the pagans of the South.

Testing times.

*Leader*—Dr. Giffin was a man of great faith, believing in God's promises. Let us read some of the promises of God concerning His work. As we read them let us realize that they are given to us, as to all his workers, and let us think of the Sudanese, and our great desire that Christ may become known to them. Give slips containing these promises or others, written out in full.

2 Cor. 3:5.
Psalm 2:8.
Phil. 4:9.
Isa. 42:16.
Psalm 37:5.
Matt. 18:19.
Psalm 145:19.
Rom. 10:12, 13.
John 14:14.
John 15:7.
Matt. 21:22.
John 16:23.
2 Cor. 6:16.
Matt. 28:19, 20.

*Leader*—We have another very interesting record—a letter written home by Mrs. Giffin (See pp. 71-75 text). The letter should be written out and addressed to "The Giffin Family."

*Circle Girl*—Reads letter.

*Leader*—As General Gordon and his men waited for reinforcements, so also do our missionaries and the Sudanese await reinforcements of the Soldiers of the Cross today.

The strings of camels come in single file,
Bearing their burdens o'er the desert sands.

Swiftly the boats go plying on the Nile—
The needs of men are met on every hand,
But still I wait
For the messenger of God who cometh late.

I see a cloud of dust rise on the plain.
The measured tread of troops falls on my ear.
The soldier comes, the empire to maintain,
Bringing the pomp of war, the reign of fear.
But still I wait
For the messenger of God who cometh late.

They set me watching o'er the desert drear,
Where dwells the darkness, as the deepest night;
From many a mosque there comes the call to prayer—
I hear no voice that calls on God for light.
But still I wait
For the messenger of God who cometh late."

## YOUNG WOMEN'S DEPARTMENT

(Continued from page 282)

torium where group "get-acquainted" games were played. The directress was one of the girls, a specialist in her line. Much merriment was afforded all the participants and the on-lookers. The time was not long, but full of pep and enthusiasm.

Conflicting meetings in several congregations throughout the district sadly handicapped the attendance. However, eighteen societies afforded seventy-six delegates, according to the registration list.

After the devotional period and a series of solos beautifully rendered, a question box on a variety of subjects patent to the occasion, was conducted. This methed of conveying information proved both interesting and enlightening. An inspirational address concluded the program.

During the evening, it was the pleasure of the group to extend felicitations to a society, Sixth Pittsburgh Young Women, on the celebration of its 50th anniversary. This society has proved that it is possible to maintain an unbroken, long-period existence, even in a Young Women's Missionary Society. Naturally, the personnel changes, but the organization lives on.

Mrs. Theodore Carlberg is Secretary of Young Women.

## PRAYER

"We bring to you, dear Father, the fabric of high purpose we have woven in the days just past. Perchance in our lack of skill and our ignorance, we have knotted some threads and others have been tangled; yet Thou knowest that we want to follow the pattern Thou hast set for us; and if Thou dost find interwoven some scarlet threads of sacrifice, a blue strand of courage and mayhap a tiny silver line of faith running through, wilt Thou take it all, O Master Weaver, and make it flawless and beautiful in Thy sight. Make us to know that every road, each tiny trail, under Thy guidance, leadeth into the Broad Highway of Thy Love. For the sake of Christ, Thy Holy Son.—Amen."

*Bettie Monroe Sippel.*

# Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

From Dr. Rankin's notes in the United Presbyterian the following items are taken: "From a population of about a million in 1800 the Negro has increased to twelve million. He is an indispensable part of American agriculture and industry. His labor for the most part has built the economic empires of cotton, sugarcane and tobacco. He furnishes nearly ten percent of American bread winners, including about the same percentage of farm labor. Emancipated in 1865 with scarcely any property at all, Negroes today operate 22,000 business establishments. Having scarcely any money at all when they were freed, they annually earn and buy $4,500,000,000 worth of goods. They have $206,000,000 worth of church property. In the World War 150,000 Negroes went to France and many gave their lives that democracy might live. Negroes are members of twelve State legislatures and Negro judges are on the bench in several States. Twenty-two Negroes have sat in the United States Congress. Over 60 have won the degree of doctor of philosophy and 97 are in 'Who's Who in America.' Frederick Douglas and Booker T. Washington were orators of the first order; George W. Carver is one of America's greatest chemists; Paul Laurence Dunbar, the poet, and Roland Hayes, with his glorious voice, are men of whom any race might be proud. They have created the immortal music of the Negro spirituals. These examples of great achievement by Negroes represent only that 'small percentage of the race who have been accorded opportunity denied to the race as a whole.'"

Our own Dr. John H. Cotton was honored at the last meeting of the Second Synod by his election as Moderator, an honor justly bestowed and which will be upheld with dignity and intelligence.

Almost 500 Christian trained boys and girls are leaving our missions each year, carrying the ideals and training received into many States. Many become teachers among their own people and who can estimate their influence in character building? Children who are ambitious enough to walk six to eight miles a day, as some do, are certainly worthy of the best influence that can be obtained both spiritually and mentally.

Dr. S. M. Laing who spent three weeks in Columbia Hospital under observation, has returned to his position as President of Knoxville College. Upon his return he was met with a warm welcome from the students.

## NEGRO NEWS

The month of October was communion season at Miller's Ferry, Camden and Canton Bend. Circumstances did not favor preparatory services. After-math sermons are following at all the churches. At Canton Bend we received into the Church one adult, one child on profession of faith; two infants were baptized.

Rally Day was observed by all the congregations and Sabbath Schools with splendid programs. These services were well attended. The effect was stimulating and truly set the wheels of the congregation turning.

In our Prayer-Meetings at Miller's Ferry we studied the Temperance Syllabus each Wednesday evening. About two hundred pieces of temperance literature were distributed for use in these meetings. At Camden we have studied the

Syllabus alternately with a course in the Epistle to the Hebrews given by myself. This arrangement may run through the month of November, since these studies are evangelistic in nature. At Canton Bend we studied the Syllabus at the review period in Bible School. Two hundred pieces of literature are being distributed at Camden and Canton Bend, as we have done at Miller's Ferry. At Canton Bend we study the Bible School lessons Thursday evenings instead of conducting the Prayer Service, which was impractical for this community.

Mrs. Peoples, Mr. Peoples' mother, who has been ill during the last weeks in October, passed to her reward Saturday evening, November 6th, at 8 P. M. Her funeral will be this afternoon at 2 o'clock, (November 8th).

Mrs. White has been ill and is still on the sick list from over-work. While not confined to bed, it is necessary, the doctor tells us, for her to take it easy for some time with weekly medical inspection. This enforced rest is a hardship for her. She has been a ceaseless worker for twenty-two years.

Next month we hope to have machinery running to give you a statistical report with the written letter picture of our activities. With the hope that you are well and enjoying the blessings of God, I am

Very sincerely yours,
*D. F. White,* Minister.

## MILLER'S FERRY, ALA.

Work during these first months of our school year is moving along very well. Everyone is doing his best to make the year a success.

The number of boarding students is larger this year than last. A number of them are children of former graduates or students. The parents appreciate the Christian atmosphere of our missions.

The hospital has had about seventy-five office patients this month. The weather has been colder. So far, however, prompt treatment of colds has kept down any serious illness. There have been several community babies with stomach disorders. One was quite seriously sick, but he is much improved now. Other cases have been pink eye among the boarders, and serious illness of two of the community mothers. The nurses visited these mothers daily and prepared their food. An interesting feature of the hospital work this year is the organization of a health class among the mothers of the community. It meets once a week and the mothers receive instruction in the care of the sick in the homes and first-aid.

The vocational workers here are co-operating in helping the community. Miss Turpin, the Home Economics teacher, trains the girls in the class room, then follows them up in their homes. She has the mothers meet weekly. They get instruction in making use of the articles at hand: corn shucks, burlap sacks, rags, pine straw and the ends of lumber that are given away at the saw mill. Miss Turpin also visits the mothers' homes and shows them how to make their home conditions better. The department had as visitors this year two ladies who are studying the work of the various vocational departments throughout the state. These ladies were from other states and are taking a special course at Tuskegee Institute. Mr. McQueen, the Vocational Agriculture teacher, follows the projects of the boys. These projects include such subjects as raising of poultry, care of cows, hogs, planting and care of various kinds of crops. Just now they are busy helping the community farmers with their seed. Mr. McQueen has night classes for the community men.

We wish to acknowledge with many thanks the books, dolls and

toys sent by the Junior societies through the convention church at Indiana, Pa. The small quilts were given to babies Marvin Bennett, and Minnie Lee Ervin. We also wish to thank all societies for their donations of used clothing. The weather has been quite cold and there are many more calls for clothing than we can take care of. There is a number of small children who are out of school for lack of shoes and clothing. We would appreciate any used clothing that the societies can send. We would appreciate it also if any one has any used overcoats for men.

*N. D. Williams.*

## CAMDEN, ALA.

To begin with, I am very happy to be able to say that this year is, in many respects, our best year yet. I attribute this fact to the many improvements, additions, and contributions that have been made.

The additional faculty members have proved quite an asset, one being a very efficient music instructor, and another a band master, who has already organized a band of which we are proud. This band is to make its initial appearance November 26, with a concert, presented for the benefit of the Annual Rally. This concert will be given at Rev. D. F. White's church, at Canton Bend.

We feel that we cannot adequately express our appreciation to the numerous donors, individuals and organizations, who have, through their contributions, provided necessities and comforts for many children, and, in some cases, made it possible for pupils to attend school. All the boxes, whether of books or of clothing, have been, and are received with the deepest gratitude.

Our high school enrollment shows quite an increase over that of last year, and our attendance for the entire school averages from 85 per cent to 95 per cent each month.

The influence of the school seems to be a factor in this increased enrollment, as well as a new interest that seems to be manifest. The students are more eager. Approximately 25 per cent of our day students walk from three to seven miles each day. Our dormitories are practically full. Among those in the boarding department are two students from Michigan, one from Ohio, one from New Jersey, twelve from Tennessee, and, of course, the greater percentage from Alabama. We have several prospective students from other states for the coming year.

Through the help of the various organizations, we have been able to school several children who, otherwise, would be unable to attend school. The institution is caring for twelve, who are working their own way, here on the campus. We feel especially indebted to Miss Emily J. Robinson, of Omaha, Nebraska, who has made it possible for a deserving boy to attend school, by granting a scholarship. We are also indebted to the Missionary Society of West Allis, Wisconsin, for a scholarship. The individuals thus benefited, as well as the institution as a whole, are deeply appreciative for the interest, as well as the gifts.

In our school, many extra-curricula activities are attempted, to stimulate interest, and improve the minds of the students. Each week, a literary program is rendered by a different class, thus providing a program for the student body as a whole, and good experience for the participants. A Juvenile Court has also been created, where students are tried by their fellow students for disdemeanors. The Court is comprised of two representatives from each class, chosen because of character, conduct, ability, and scholarship. It is experimental, but to date, we find it very effective.

Armistice Day, and other recognized and celebrated days have been observed, and special programs given. In our extra-curricula work, we have not neglected the physical phase, and are proud of our football team, that has not been defeated this year.

There is also more interest than usual manifested in our religious organizations. Our YPCU and Sabbath school were both well represented at the annual YPCU and Sabbath school convention held at Prairie on November 13 and 14. The convention was well attended, and very inspirational. The delegates and friends of the convention considered it quite a treat to be able to hear from representatives who had had actual contact with board members and officials. Reports were made by Mr. Ridgeway, who attended the general assembly, in Chicago; Mr. N. D. Williams, who attended the East Tennessee Presbytery at Chase City, Va., and Mr. A. C. Peoples, who attended the General Church Synod, at Belle Center, Ohio, and the Women's Missionary Convention at Indiana, Pennsylvania. These representatives seemed greatly impressed, by the hospitality of the reception they received, the sessions, the religious services, and the vast scope of the work done by the organization. Through their reports, their enthusiasm and interest was transferred to their listeners.

*A. C. Peoples.*

## PRAIRIE, ALA.

We are having unusually cold weather for November. We have also had a lot of rain. Our day school attendance has not been good at all, because of that and also because it took longer to gather crops than usual.

For several years we have had a number of students walking from Catherine and beyond, a distance of from four to six miles. Some were coming to us because of unsatisfactory conditions in the country school, a one-teacher school at Catherine. This year they have a new teacher there, who promises a better school and most of those near here are attending.

A convention of young people representing the Sabbath schools and YPCU from Millers Ferry, Camden, Canton Bend and Annemanie met with us last week-end. The general theme was, "Christ for the Whole of Life." A Bible reading contest, a Bible story contest and a debate furnished friendly rivalry for the several groups. Addresses were delivered by Rev. R. P. Williams, and Rev. D. F. White, our own preachers, and by Rev. Dobbins of the Methodist church (white) of Camden. A conference was conducted by Mrs. C. S. Simpson and others. Our biggest job was that of entertaining the visitors. One dinner was served from baskets of food furnished by families and friends of our congregation.

Our next big job is what we call our annual rally, which will be on the fifteenth of December and the Thank Offering, which is lifted by members of the Women's Missionary Society on the fourth Sabbath of this month.

We have received several bags and boxes of clothing for distribution. Thank everybody who has given to this cause.

I think it is not out of place to mention the death of one of our best friends among the local white people, Dr. Finis Gaston, whose family gave the name to the town of Gastonburg. He was kind and generous and he made sacrifices in treating Negro patients who were not able to pay. I feel that we owe much to him and to the kindly attitude of other high class white people down here, who have been

as a bulwark to us against prevailing prejudices.

After all I believe that much of what is generally considered race prejudice is just greed which works to the disadvantage of my people, not because of color but just for convenience, since we are not able to protect ourselves economically.

The oldest member of our community, "Mamma Leah" has been very sick. She fell and got wet while crossing Shell Creek. There are two grand sons of hers, twins, who call themselves "Daniel Brothers," living in Cincinnati and doing a thriving business at trucking. One of the brothers was here recently. A surprise party was given for him and his wife. He finished school here and at Millers Ferry and gives these Missions credit for what he has accomplished in his business and as an influential Christian citizen.

I believe that these mission schools are still doing a great work in training Christian leaders and home makers. The United Presbyterian church has made small gains among our people so far as numbers is concerned, but the spiritual life of those whom He has given to our care runs deep. They represent an important part of the church's work. It is my desire that the future of these young people who met here and those whom they represent may add glory to God and to the missionary zeal of the United Presbyterian church.

*Wm. Peters.*

## WOMEN'S PRESBYTERIAL IN PHILADELPHIA

By MRS. L. T. McCANDLESS, Cor. Sec.

A second worker's conference of Philadelphia Presbyterial was held on Monday evening, November 8th, at the Oak Park United Presbyterian Church, 51st and Pine Sts., under the able leadership of Mrs. F. E. Vogan, wife of the pastor of the Drexel Hill Church.

The devotional was in charge of Mrs. H. C. Jeffers, First Vice President, after which the workers went to the various designated rooms where a conference was conducted by the various officers of Philadelphia Presbyterial on different phases of the work for one half hour.

After the conference, the women were privileged to hear a splendid address from Miss Elizabeth McConnell, a returned missionary from India. Her topic was, "Task, Equivalent and Consecration."

Following this the women enjoyed a half hour of sociability at which time the ladies of the Oak Park Church served delicious refreshments.

It was a very helpful conference and everyone went away feeling that she was spiritually blessed and that she could go back to her society with greater ideas for the work of the kingdom.

# Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

Secretary's Note:—This article was written by Mr. Fred L. Russell, formerly of Ethiopia, but now in Tappenish, Washington.

## THE NEW INDIAN WORK

For years we in the Yakima Valley have heard that mission work among the Yakima Indians has been disheartening and without result. We were, nevertheless, glad when we heard that our Women's Board had undertaken a work in this section under the leadership of an Indian.

The Rev. Mr. Gordon of our church in Granger and the Rev. Mr. G. G. Wilson, formerly of Granger, came past our home in Toppenish and took me along to Wapato to attend a Sabbath afternoon meeting under the leadership of Mr. Sam, the Indian pastor. When we arrived we saw little evidence of a crowd, but when we entered the tabernacle we found a few people. We found soon that all of these expected to shake hands and to greet us. One of these was the wife of Mr. Sam who told us that he had gone to bring, in his car, some who could not otherwise come. It can be said to the credit of Mr. Sam that he knew that there was to be something worth those folk hearing so that it was more than egotism that prompted the deed. Having met those inside we went outside and across the street where there was a group of men. Again we were impressed by the cordiality of the people. All expected to give a hearty handshake and a word of greeting. In this group of men were Evangelist Zach and Brother Joe, both of whom we were to see and hear from the platform in the service. Soon Mr. Sam arrived with his car full of people, and we went inside and the meeting began at once.

The singing was led by Mr. Zach and what a dynamic song leader he proved to be! He led the singing at a moderate, appropriate tempo and with the greatest fervor. The songs included "There's Power in the Blood," which was sung twice during the service. Stirring testimony was added between songs and sometimes between stanzas. From the viewpoint of a missionary, and such I still consider myself, I thought that the freedom given to the temperament of the people was one of the very fine things of the service. Do you not think that this has come in a larger degree under the leadership of an Indian pastor than it would have under another? The song leader clapped his hands in time to the music when he felt like it and the members of the audience did the same. Once I noted an old lady holding her hand high all during the singing of a stanza. I wondered just why that was. I was able to understand before the service was over. During the singing of a song with a vital creed expressed, the leader asked that all who meant what they sang to raise their hands high while they sang. The old lady was used to this form of expression, and the fact that the leader had not called for it did not hinder her from giving her testimony in this way. "Hallelujahs" and "Amens" were audible and frequent. How glad we were to find the liberty that Jesus promised in John 10:9. In addition to the short testimonies Evangelist Zach gave a longer message all of which was filled with an impassioned, eager appeal. He was followed by Pastor Sam who gave a vital message on the witness borne by John to Christ. Brother Joe then spoke giving a fine exposition on the

"Body as the Temple of the Holy Spirit."

Then Pastor Sam called to the platform an old man with white hair which was braided in two pigtails hanging over his shoulders. He took his place at the speaker's desk. He could not speak in English, so Brother Joe interpreted for him. He spoke of how he had given his heart to the Lord many years before. He thought that this talk of an Indian church was the best talk he had ever heard. He thought that others ought to be willing to help so that this could come to pass quickly. All through the service this thought seemed prominent in the minds of the speakers that an Indian church would be a new and valuable thing to the work among the Indians. Evangelist Zach stated that other churches had always welcomed the Indians, but somehow they had not felt at home, and he believed that if they had a building of their own that it would be filled. Mr. Wilson's message was one in which he pledged all that he could do towards helping in this work.

It is our belief that the establishment of this work among the Indians is very timely. There is a good nucleus of Christian people, who feel the need of an organization and a place of worship. It seems to us that the pastor should be given every encouragement. The Indians have pledged over one hundred dollars toward a building. With the faith and enthusiasm that they are showing I believe that they will get their building. God does not usually disappoint such faith and trust.

## THE PRAYER OF AN INDIAN GIRL

Help us, O God, as people from all countries to live together in this great world-nation. May we forget differences in color and language, and work for the ideals of freedom and brotherhood.

Thou art our Father, we are Thy children; show us that our hopes and fears and aspirations are one. Forgive the suspicions and misunderstandings which have blinded us; teach us to walk together in Thy commandments, and in the ways of human friendship. Amen.

## INDIAN ARROWS

$1.00 will pay for three English Bibles and two English New Testaments for Indian children in government schools.

American Bible Society.

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"When critical strangers come to primitive people, they are disappointed. When sympathetic friends come to primitive people they are rewarded."—*Albert D. Hesler in "Education of Primitive People."*

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"Speaking of the need of eliciting the cooperation of the Indian: This cannot be obtained without the exercise of tact, kindness, sympathy, and inexhaustible patience with tolerance and determination to succeed, subjects not covered by diplomas. It is not given to every one to succeed in dealing with Indians. It is a matter of the heart rather than the head, and he who deals only with the head is foredoomed to failure." —*Major Gen. Hugh L. Scott.*

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We are reminded that over 2000 Indians served in the World War by Memorial Services which were held recently at the monument erected in memory of friendly chiefs and war veterans of the Cheyenne River Sioux Tribe of Indians who gave their lives in behalf of the country during the World War. The Congress of the United States appropriated the money for the monument as an appreciation and acknowledgment to these departed heroes, their tribal friends and relatives. From "Indians At Work."

# Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

### MISSIONARIES' BIRTHDAYS

**FEBRUARY**

| | |
|---|---|
| Miss Alice Grimes | February 4 |
| Miss Kate A. Hill | February 4 |
| Miss Vida J. Graham | February 9 |
| Miss Elsie E. Grove | February 10 |
| Miss Rose Shereda | February 11 |
| Miss Rosa McCullough | February 15 |
| Miss Martha Glass | February 18 |
| Miss R. Jean Black | February 19 |
| Miss Jane C. Smith, R.N. | February 20 |
| Miss Ella Gordon | February 21 |
| Miss Janette Howland | February 21 |

### SOUL-WINNING

Is there anything else that is better worth,
As along life's way we plod,
Than to find some wandering soul of earth,
And bring him home to God?
I would rather find a soul that is lost,
And bring him home again,
Than to own what all earth's acres cost,
Or all the wealth of men.
Wouldn't I be glad when the day is done,
In breathing my latest breath,
To know some word of mine had won,
And saved a soul from death?

—Anon.

## INDIA

The Annual Meeting of the India Mission, which was postponed for one week pending the arrival of the two Women's Board representatives and a number of missionaries returning after furlough, has been reported as a fine one. The typed Minutes of this meeting have been received and are full of interesting items and give as well a list of the changes in the location of the missionaries. It was evidently a difficult matter to place the missionaries to the best advantage as the places of work are so numerous and the missionaries comparatively few.

The General Secretary writes concerning the two Women's Board delegates: "We greatly enjoyed having your commissioners with us and feel that they made a real contribution to the work of the Annual Meeting." Echoes from others on the field speak of the interest of these ladies in the different phases of the work. One missionary said she was hoping to have them with her in camp to show them how the work was done among the village women and children. This will be an interesting experience for our American travelers.

The last report received from them was when they were visiting our Good Samaritan Hospital in Jhelum. They are imbibing much knowledge concerning the work in India and it is expected that they will be able to give very enlightening and helpful reports of the work as it is carried on.

We are expecting the visitors to be especially pleased with the Sialkot Memorial Hospital as we have a most interesting report from the Lady Assistant to the Inspector General of Civil Hospitals, Punjab. She says, "This new hospital is built on the most modern and up-to-date lines and is beautifully equipped. I can say without any undue exaggeration or invidious comparison that it is the best hospital of its kind I have yet seen in India. There are 100 beds and 82 in-patients were under treatment at the time of my visit. The form of the hospital is particularly good. Each individual unit is spacious and admits of ample ventilation and access of light. There are separate surgical (clean and septic), medical and midwifery units splendidly equipped with modern beds, lockers, screens, etc." This Inspectress goes into great detail about the equipment and furnishing of the hospital, both for the native people and for European patients. The whole compound is pleasantly laid out with lawns and gardens and shade trees. "The hospital authorities and those responsible for this exceedingly fine institution are to be congratulated on the magnitude

and quality of the work they are doing and if those in America who help to support it could see their Hospital, they would indeed be justly proud of the memorial they are helping to perpetuate to the memory of those who were pioneers and who have given their lives in the field of service in India."

An itinerary for our commissioners has been received and it certainly outlines a full program. The last place designated was Gujranwala, where they expected to have a short conference with the General Secretary and Treasurer and others on December 10. Soon thereafter, these delegates and Mrs. J. P. White, editor of our Missionary Magazine, intended to start westward in time to reach Egypt before the first of the New Year. Many will be remembering them in prayer as they journey by the way.

## EGYPT

The fact that we have a number of new missionaries in Egypt this year who will be taking studies in Arabic and other important matters concerning Egypt gives us a special interest in the School of Oriental Studies, which is part of the American University at Cairo. The President, Dr. Charles R. Watson, is well known to United Presbyterians. The following is a quotation we have recently read concerning this School, "Here the non-Egyptian comes to learn Arabic and study Islamics. What a variety of students are here: missionaries, teachers, doctors, nurses, bank officials, business men, diplomatic officials. The majority are English and American, but there are also four Dutch, three German, two Czechoslovakian, one Polish, one Swedish, one Danish, one Esthonian, one Greek and two local Egyptian Jewish students. In addition to Arabic, Turkish and Nubian are also being taught. Dr. E. E. Elder's new classical Arabic Grammar is now in print and in use."

Miss Elsie French of the Ezbekieh School for Girls, Cairo, tells of her pleasure in getting back to work once more after a much needed holiday in Cypress. The school is fuller this year than it has been at any time heretofore. Writing on November 19, Miss French said, "We are having a beautiful autumn. It is still quite warm, but we expect winter to descend upon us in one full swoop at any time now."

Our schools along the valley of the Nile are all open and carrying on earnestly. A special report has come from the Dr. Carrie Buchanan School at Luxor telling of the work done last year and of their expectations for good work during this present year. Miss Ida Whiteside, the Superintendent of this School, is delighted to have assigned to that district for work Rev. and Mrs. Galloway, who have just returned after furlough. Miss Helen Noordewier is caring for the evangelistic work in this district in a very fine way.

An itinerary has been prepared for the three visiting delegates who are expected at the Annual Meeting between Christmas and New Year's. No doubt this will be as strenuous as the one taken in India. A committee from the Sudan Association has also been preparing a plan to show all the mission work to these ladies.

## ETHIOPIA

Welcome news has come to Mrs. Henry and the two children that the Italian Government has given permission for them to go to Addis Ababa. There will no doubt be a very happy reunion with the husband and father, who has been awaiting them for so long.

A letter from Addis Ababa tells of some of the difficulties met with in carrying on just the regular work of the hospital as there is so much government red tape even in purchasing supplies and in meeting the ordinary requirements for living.

(Continued on page 297)

# Home Missions

MRS. WM. COOK, 1201 Sixth Ave., Beaver Falls, Pa.

## EZEL SCHOOL

Christmas may be past in most places, but there is one place in the Kentucky mountains where Christmas is still going on. Can you imagine yourself going into one of the more or less secluded sections of any country, and looking into a home where there are many children having joy over gifts that have come to them at the Christmas time? Well, multiply that over and over again, and you have something of what I am trying to tell you. But there is something else about this picture. You will ask someone, "Where did these gifts come from?" And then as you gaze a little closer, there seems to be a resemblance to something that you had in your possession a few weeks before. Yes, that is the very thing you bought and sent in the box to the Mission School, and there it is giving pleasure to a little child. Or it may be a warm piece of clothing, shoes, blanket for the sick person. And so we might go on. See yourself serving in a way that you never dreamed of. The motive and dream that prompted your gift has been multiplied over and over again, and it is all summed up in the word, LOVE.

Some of these gifts were sold for a very nominal sum. People wanted them, and they could not see their children go without them. Most of them were given away, in the same spirit as those sold, and received with thankfulness on the part of all. Suppose they hadn't been sent. Suppose you or your child were among those who did not receive. SUPPOSE! But we are thankful for the wonderful spirit of the Christ that prompted so many friends to make a happier Christmas possible in the service we would render in the name of the Master. The workers at Ezel want to thank all who have in any way contributed to the Christmas cheer at Ezel. Thank you.

And now a more definite word about the contributions and contributors to our used clothing department. Never have we been so blessed with gifts as this year. True, we have never had a greater need and demand than this year. It brings a spirit of thankfulness and humbleness upon us as we think of the generosity of the church at large. In our askings of the church, we have not used high pressure methods to get them, but have asked in faith, believing we would receive according to our needs. For the most part, may I say that our needs to date have been largely met. We believe that the church not only trusts us to carry on the work according to God's plan, but also wants to invest all it can in a school where the effort is definitely and productively Christian. And we believe too, that those who have been our loyal friends in the past will continue to share with us the things they have for the work we are trying faithfully to carry on. Unless we can be faithful stewards, we have no right to expect your support. Pray that we shall be faithful laborers together for Christ.

Our labors this year are very strenuous, and we are glad for the vacation time in which to renew strength and get a new hold upon ourselves. Many more students will be coming to us soon, and in our already overcrowded conditions we are put to the test of knowing what to do with them. Shall we turn them away? We can't do that. We have had some 235 students this year, occupying almost every available corner. We are glad the

school is growing in the favor of an ever enlarging area.

Since our last news to you, another Thank Offering has been brought in, and it is most gratifying. How our labors of love produce for Kingdom service! Surely, the good people of Ezel do appreciate what has been and is being done for them. Their gifts of love reveal their deepest appreciation. We wish we could do more. And we do pray for greater spirit and interest in the Kingdom work. Your prayers are asked for in our behalf.

We are happy to have the Rev. Mr. Dean Hamilton with us through the month of January. He was with us a year ago, and gave faithful and splendid witness as a good soldier of Jesus Christ. Pray with us for his ministry in the name of Christ, that he may be used of God to win many souls to Christ.

The high tension electric line, about which we have been dreaming for several months, is at last a reality. It lifts a great burden from our force in caring for the light plant, while at the same time we get a better service at less cost. The whole community is being serviced, and this will be a great help to all.

The Men's Brotherhood have been having some fine times each month, meeting together in the Home Economics room for dinner, and having time to talk, plan and work together in most commendable projects. We trust that these humble beginnings will continue to grow into a firm structure for the Master, in the building of life among the men and young men of this community, and shall we say, the world. We are attempting to form a Boy Scouts organization, and under able leadership, and enthusiastic support of this organization, we are assured for the boys of the community a better plan for their spare time. Other projects of worthy note cannot be mentioned now.

Will your liberality not continue to come to us in whatever form you so desire? Most of all we ask for your intercession, that Christ shall reign in our lives and in the work being done here. We are sure you will not break faith with us who serve in your stead.

## FRENCHBURG SCHOOL

While this is being written, the workers at Frenchburg are busy packing boxes to be distributed to needy families this Christmas season. Work began on this project on November 11 and will be completed on December 17; completed, if all societies would get their Christmas things here before that date. Otherwise there will be a scurry to distribute the late coming gifts. Unfortunately there will be some boxes arrive on Christmas Day or a few days afterward and will have to be held over until next Christmas.

It is interesting to know that friends have contributed sufficient material and money that we can pack seventy boxes this year with an average value of ten dollars per box. Such good warm clothing, hose, mittens and gloves as are going into those boxes will solve the problems of many anxious parents. The pretty handkerchiefs, aprons and towels will gladden the heart of the girls and women. The amusing mechanical toys, the pretty dolls, and the rubber balls will bring the sparkle to the eyes of the children. Through the kindness of a good friend whose identity we have never learned, we came into possession of a number of new Bibles. We did not distribute them last year because we thought we might learn that the donor had a particular service in mind. However we could not learn from whom they came and so we are sending

them out this year as Christmas presents to each family. I hope the donor reads this article and hears us saying "thank you."

Thanksgiving vacation provided a breathing space for teachers and workers. Mr. and Mrs. Stephens visited friends in Ohio and Pennsylvania and Mr. Stephens brought the Thank Offering message at the Hampton and Valencia congregations in Monongahela Presbytery. Other members of the staff drove to Mammoth Cave to inspect that great natural wonder. Others did shopping in neighboring towns and a few stayed quietly at home.

The winter Communion service is held on December 12 this year with the Christmas Cantata by the choir in the evening of the same day. This is the last Sabbath before Christmas vacation.

We are looking forward to a season of evangelistic effort under the leadership of Rev. Dean Hamilton of Burbank, Calif. Mr. O. S. Johnson of our church at Santa Ana, California, is making this service possible. Will you pray with us that we may have a season of refreshing and that many may find the Saviour?

Nearly every society in the church receives our monthly paper. Discover who is the correspondent for your society and ask for the privilege of sharing the news from your work at Frenchburg.

*H. Glenn Stephens, Supt.*

## FOREIGN MISSIONS

(Continued from page 294)

Supplies, such as flour and sugar, are very expensive and at times not to be obtained at all. The native teff (millet) has been even more scarce. The new crop of maize and wheat is beginning to come in, so the difficult days are partly past. Also special permission must be obtained before parcels from the post office can be lifted. One difficulty is that the office giving such permission is open only one hour a day on three days each week. One day the office was closed unexpectedly on account of the marriage of Graziana's daughter.

The native boys in our hospital have been quite wonderfully spared during these months when many others have been taken and deported or in a few cases killed, perhaps. One boy, Samuel (who taught in the Girls' School), was taken a long time ago. Tadessa, who lived on the compound and taught language, was taken because his father, a man quite active in the former government, was making trouble. This boy has been almost an outcast from his home for several years because of his faith. The Mission has tried to keep in touch with him and there was great rejoicing and praise over his return a short time ago as almost constant prayer has been made for him.

All our missionary force seems to be in good health and carrying on the work as usual. Let us pray constantly for our work and workers in Ethiopia, that the Lord's will may be done for that land and that we may be guided in everything that is undertaken.

We wish for all our missionaries in all our fields and for those interested in the great work a very Happy and Prosperous New Year.

# Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

**The following stories of the Sudan were written by the Rev. Leander Finley. We think the Juniors will enjoy them.**

## STORIES OF THE SUDAN

### ABU DAGEEG
### (Father of the Flour)

In the Sudan, many insects and animals have very strange names, but their names also have a meaning that everybody can understand. These names are nearly always of two words, the first one *abu* means *father of*, and the second one tells what this insect or animal is the father of.

The first one I want to tell you about is called *Abu Dageeg* (father of the flour) and I am going to tell you a little story about him and one of our littlest boys named Costa.

Costa lived in the Boys' Home in Omdurman, the Sudan, and as he was just four years old there were many things that he didn't know and many questions which he had to ask in order to learn about these things. One evening Costa, with the other little boys, was out in the yard and they were telling stories from the life of Joseph, how he was sold as a slave and later became a great man in Egypt. As one boy after another told part of the story they came to the part where Joseph told his men to fill the sacks with grain, but the boy who was telling the story said, "And the sacks were filled with dageeg (flour)." Costa seemed to hear that word dageeg and said "What's dageeg?" We told him that it was something white and was used to make bread and while we were telling him all this, a big moth miller came fluttering around the light. One of the older boys jumped up and caught the moth and bringing it to Costa said, "I have caught Abu Dageeg and you can see the dageeg on my hand." And sure enough his fingers were covered with the soft white powder from the moth's wings and that is the reason for calling it *Abu Dageeg* (father of the flour).

### ABU WIDN ZOL
(Father of the Human Ear)

We called him Riki for we imagined him to be much like the mongoose which Kipling called *Rikitikitavi* in one of the stories in the Jungle Book.

Riki was only six inches long when he came to live at the Boys' Home and he was soon the pet of every one of the forty-five boys. Riki liked to sleep all day and play all night and that wasn't so good for those of us who liked to sleep at night. One night about twelve o'clock, when we were all sound asleep, all of a sudden one of the boys let out a yell that made me think the Indians were attacking the Boys' Home, but then I knew that there weren't any Indians in the Sudan, so it must be something else. I jumped out of bed and raced out to the boys' bed room wondering what terrible thing would meet my eyes, but "Not a creature was stirring, not even a mouse." Standing in the door for a moment to get my eyes opened a little wider, I first heard a soft swishing sound and then saw little Riki come scampering down the aisle between the two rows of beds. Trying to decide which one of the forty-five had yelled, I saw that Husein's bed didn't look quite right and so walked down to it. I could hardly tell if there was a boy there or not as there seemed to be only a pile of bed clothes. After pulling and

throwing off several layers, Husein was uncovered and he looked like he had seen a ghost. In two or three minutes he managed to say, "Something bit my toe while I was asleep." Then I knew why Riki had looked so pleased with himself as I met him coming out of the bed room.

## ABU SALA
(Father of Baldness)

At the Boys' Home there is a tennis court which is almost entirely enclosed by wire netting. The court is made of mud and so when it rains cannot be used for tennis, but is a nice place for the boys to play. In a tree at the edge of the tennis court, there used to live in a nest of sticks, Abu Sala and his wife. They were vultures and their heads were completely bare of feathers. They made so much noise and dirt that the nest was torn down and Mr. and Mrs. Abu Sala decided to move. They still come back, however, and sit awhile in the old tree and sometimes take a stroll on the tennis court.

The boys keep a careful watch to catch Abu Sala on the court if possible and then they rush out in the hopes that in his hurry to get away, he will fly into the netting and they can capture him. I have seen them do this many times and finally one day they were successful. It was Saturday morning and they had finished their morning work, when Nabeh, with a slingshot in hand, shouted, "Abu Sala, Abu Sala," and boys seemed to spring up from the ground as they rushed onto the court. Husein, Demitri, and Nicola were the first on hand shouting with Nabeh. Old Bald Head was more confused than usual and in his efforts to get away quickly he flew right into the netting and one of his feet got caught in the wire. The boys rushed up and Demitri and Husein each grabbed a wing and by holding them outstretched, they were safe from his sharp beak.

They clipped the feathers on one wing so he couldn't fly and enjoyed watching him walk around and eat bits of food which they threw to him. His head was entirely bald and rather wrinkled so the boys not only called him *father of baldness, but* also added the word grand, making him *grandfather of baldness.* One day he was missing and not many days after that, he was seen in the old roost, but so far he has taken no more strolls on the tennis court.

Stories of the Sudan to be continued.

# Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, Edited by MRS. O. H. MILLIGAN, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

## GLEANINGS

"Sir Frederick Treves, a noted English army surgeon, said that in the march of the thirty thousand British soldiers who went to the relief of Ladysmith during the Boer war "those who were the first to fall out were not the fat or thin, the old or the young, or the short or the tall, but those who drank. So well marked was the fact that the drinkers could have been no more clearly distinguishable if they had worn placards on their backs."

"As a scientific test, six typists were given a flavored drink every day. On certain days it contained an ounce of alcohol, but because of the flavor, they did not know on which days they took the alcohol. The results showed that the speed of their work on these days was reduced slightly, and that the quality of it suffered greatly."

Arnolds Sabbath School Helps.

A Picture of a Drunkard
Who shriek? Who groan?
Who quarrel and grumble?
Who are bruised for nothing?
Who have bleary eyes?
Those who linger over the bottle,
Those who relish blended wines.
(Moffatt's translation).

## SOMETHING ON THE SIDE

The State Liquor Control Board, as reported, takes a most unusual position. To the gasoline station it will not give a license to sell intoxicants as a sideline whereas a license will be granted to sell booze in a roadside restaurant which sells gasoline as a side line. On first, second, and third glances this thing does not make sense. The mixture of gasoline and booze takes place in both cases and the mixture is just as deadly whether the source is a gas station which sells intoxicants on the side or an intoxicant selling restaurant which sells gasoline on the side.

If there is to be a reduction in drunken driving, the public might as well make up its mind to take drastic measures, not only after damage is done but beforehand. Granting licenses to roadside restaurants is not the way to do it.—The Patriot, Harrisburg, Pa., November 9, 1937.

## CHURCHES REQUIRE TOTAL ABSTINENCE FROM OFFICE HOLDERS

"In four of the eight church councils of the South India United church one of the qualifications for an office bearer in the church is total abstinence from alcoholic drink. The assembly resolved that all its constituent church councils should adopt the same rule and should seriously consider whether the time had not come in South India to make total abstinence a condition of church membership."—Christian Century, November 24, 1937.

## ALCOHOL TEST FOR GERMAN PEDESTRIANS

"Both the driver and the victim must be tested for alcohol, according to the recent announcement made by the Home Secretary of Germany. In the future, he says, when a traffic accident occurs, not only must the motorist have the lobe of his ear pierced and blood extracted for the alcohol test, but the pedestrian concerned in such an accident must have the same test applied to him. In this way, it is hoped, will be shown whether the pedestrian was capable of acting quickly enough to avoid causing an accident."—The Union Signal, November 13, 1937.

# Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Building, Ninth St., Pittsburgh, Pa.

## ADULTS—Program Material

*Mecca and Beyond* (Foreign) Cloth, $1.00; Paper, 50c

*How to Use Mecca and Beyond,* 15c (Program suggestions, study outlines, dramatizations.)

*What Is This Moslem World?* by Dr. Chas. Watson. Cloth, $1.00; Paper, 60c.

*Mann of the Border* by D. Emmet Alter. Cloth, $1.00; Paper 60c.

Dr. Watson's and Mr. Alter's books should make the Moslem question in both Egypt and India live in a special way. The latter book is written in story form, a thread of romance binding it together.

*Missionary Review of the World,* 25c a copy, offers information on Mohammedanism in its *October,* 1937, *issue.* Order at once that you may have it for the *January, February and March* programs.

*See the September Women's Missionary Magazine* for a complete list of study books for all ages; also, leaflets of interest.

## WORLD DAY OF PRAYER

*March* 4, 1938 *is the day for the whole round world!* Christian women on five Continents and Islands of the Sea will join in one program of inspiration and prayer. Be sure to send in early for desired programs, etc. Programs, $2.00 for 100 copies; 2c each. Posters, 5c each.

## PRAYER CYCLE

The 1938 *Prayer Cycle,* the *"IN MEMORIAM"* number, is ready for distribution. This number is specially dedicated to the memory of Miss Elizabeth Milligan who prepared the Prayer Cycle from its first number in 1915 until her resignation from the Board in 1932. The 1915 booklet has been reproduced as to cover and quotations. Prayer Cycles, 10c each; $1.00 per doz.; $7.50 per 100.

## LOTTO GAME I.—THE MOSLEM WORLD

This is a game which Mrs. E. D. McKune has prepared for use in societies as a review at the close of it. An introduction to the study or for relaxation in the home or among friends. Young people who enjoy games will find this not only interesting, but full of information. You

THE IDEAL GIFT AT ALL TIMES

GOD'S MINUTE . . .

Here is a marvelous collection of 365 Daily Prayers, each 60 seconds long, written by 365 of the most eminent preachers and laymen in the world. Cloth, 60 cents; Limp Leatherette, $1.00; Art Leather, $1.50.

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A daily reminder of the giver

THE JOHN C. WINSTON CO., Winston Bldg., Phila.

may order through the Literature Department, or direct to Mrs. E. D. McKune, 2409 Fairmount Blvd., Canton, Ohio. Price 50 cents.

The Lotto Game, based on The Sudan, will soon be ready. When using "Behind the Garden of Allah," you may find this game helpful. Put in your orders now. Price 50 cents.

### FOR THE JUNIORS

A reprint of *Prayers in Verse* is now ready. It is quite attractive in its *new dress.* Price, 2 each; 20c a doz.

# Tributes

### MRS. GRACE ECKHART

The women of Glen Echo church, Columbus, Ohio, wish to pay a tribute of love and respect to the memory of Mrs. Grace Eckhart who was called home October 1st, 1937. She was a devoted Christian who loved God's word, relied on His promises, and looked expectantly for the Lord's imminent return. We miss her prayers, and her presence in our monthly prayer group. We express to her family our sincere sympathy.

Mrs. Ray Furney
Mrs. W. E. Fulton
Mrs. W. E. Ashbrook.

### TRIBUTE TO THE MEMORY OF MRS. HUME

Mrs. Mary Ross Hume, of Springfield, Ohio, was called by her Master to a higher service on June 26, 1937, after a patiently borne illness of many months duration.

The missionary society of the First Church desire to pay a tribute of love and esteem to her who, for many years, was the leader of our organization, our pastor's wife, our Sabbath School teacher, and a loyal friend, and we hereby express appreciation of her faithful service.

Her kind, unassuming manner made her beloved by all and we thank God for the privilege of knowing her intimately and laboring with her.

Mrs. Hume was an excellent Bible student, for she loved the Word of God. She loved her Lord and her Church. She loved her home and her family. Her home was a sacred shrine to her, and was overflowing in affection to her own.

She leaves a blessed heritage of a Christian example to all who knew her.

We extend our deepest sympathy to the family and commend them to the loving care of the Father of mercies and God of all comfort.

Anna I. Patton,
Alice Dixon,
Mrs. Mabel Caskey,
Committee.

### MRS. CORNELIA DONALDSON

The Women's Missionary Society and Adult Bible Class of the Deer Creek Church, Gibsonia, Pennsylvania, desire to express most sincere appreciation of a devoted member, Mrs. Cornelia Donaldson, who was called from her labor of loving service, September twentieth, 1937. For years she had been a most faithful member, loved and respected by all and she was always ready to give her best to her Lord. Her pleasant smile was an inspiration to us all and we will miss her.

Be it resolved by the Women's Missionary Society and the Adult Bible Class that we bear testimony to her Christian character, optimistic spirit and her earnest and efficient service as a fellow member. We shall miss her kindly greeting, her ready response and her association in our work. Resolved that we extend our deepest sympathy to her husband, Harper Donaldson, and her daughter, Mrs. James Catherwood.

Mrs. Rebecca McIntyre
Mrs. Edward Seibert
Mrs. James Hunter.

# PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

**(c-o American Mission should be added to each foreign address)**

## INDIA

Miss Ruth Ardrey, 1924—Sialkot City
Miss Helen Artman, 1920—Sialkot City
Miss Kathryn Beattie, 1920—Lyallpur
Miss Roma B. Beatty, 1909—Badomali
Miss Hazel Bennett, 1908—Gujranwala
Miss R. Jean Black, 1921—Sangla Hill
Miss Lois Boyd, 1918—Sangla Hill
Dr. Anna Bramson, 1936—Sialkot City
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Lois Buchanan, 1910—Pathankot
Miss Marie Cash, 1926—Sialkot City
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Margaret Fehlman, 1918—Zafarwal
Miss Betsy Fleming, 1913—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Evva P. Hartig, R.N., 1924—Campbellpur
Miss Eva M. Hewitt, 1930—Zafarwal
Miss Kate A. Hill, 1896—Sialkot City
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Olive Laing, 1912—Sialkot City
Miss Sarah Jane Lamont, 1928—Pathankot
Miss Mary Frances Lincoln, R.N., 1920—Sargodha
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Lillian A. McConnell, 1902—Jhelum
Miss E. Marjorie McCrory, 1936—Gujranwala
Miss Maude M. Miller, 1925—Sheikupura
Miss Henrietta Moore, 1898—Rawalpindi
Miss Margaret L. Murdoch, 1924—Campbellpur
Miss Marian T. Peterson, 1930—Zafarwal
Miss Willa M. Ramsey, 1921—Sialkot City
Miss Grace N. Ranson, 1936—Sangla Hill
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Kate E. Spencer, 1918—Sargodha
Miss Vivian Trimble, 1921—Pathankot
Miss Ruth A. Warnock, 1913, 1936—Sargodha
Miss Helen V. Weede, 1928—Sheikhupura
Miss Georgia Wengert, 1920—Pasrur
Miss Dora A. Whitely, 1911—Pasrur

## HONORARY MISSIONARY

Miss Mary J. Campbell, 1884—211 Mamillah Rd., Jerusalem, Palestine

## NOW IN THIS COUNTRY

Miss Minnie Beatty, 1912—834 Ridge Ave., N. S., Pittsburgh, Pa. Telephone FAirfax 1240
Miss Theresa I. Brownlee, 1922—Sylvia, Kansas
Miss N. Addaline Brandon, 1931—1072 Liberty St., Meadville, Pa.
Miss Laurella G. Dickson, 1897—719 N. W. 24th St., Oklahoma City, Okla.
Miss Flora Jameson, 1903—82 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904—212 N. Detroit St., Xenia, Ohio
Miss Elizabeth F. McConnell, R.N., 1931, c/o Rev. J. R. Jackson, 2168 E. York St., Philadelphia, Pa.
Miss Helen C. Sharp, M.D., 1932—620½ N. Broadway, Pittsburg, Kansas
Miss Rose Shereda, 1928—Solon Springs, Wis.

## RETIRED

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Ella M. Gordon, 1893—Pattersonville, New York
Miss Mary A. Lawrence, 1893—c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891—134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Jackson Co., Mo.
Dr. Maria White, 1886—Penn & Trenton Aves., Wilkinsburg, Pa.

## EGYPT

Miss Hazel E. Anderson, 1937—Cairo
Miss Ella M. Barnes, 1911—Cairo
Miss Margaret A. Bell, 1901—Fayoum
Miss Leota Cabeen, 1909—Alexandria
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Miss Mary F. Dawson, 1922—Cairo
Mrs. Ada A. Dunlap, 1926—Assiut
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Alta G. French, 1925—Beni Suef
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Cairo
Miss Eulalia D. Grether, 1920—Tanta
Miss Alice Grimes, 1924—Minia
Miss A. Constance Harper, 1937—Cairo
*Miss Rena L. Hogg, 1899—Assiut
Miss Lois D. Kingan, 1926—Benha
Miss Bernice L. Knowles, 1932—Assiut
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss Dora B. Mason, 1918—Assiut
Miss Jeannette McCrory, 1916—Minia
Miss Evelyn McFarland, 1919—Cairo
Miss Mabel McMichael, 1937—Cairo
Miss Carol E. McMillan, 1906—Tanta
Miss Helen J. Noordewier, 1921—Luxor
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Luxor
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Mrs. Rachel Tracy Seiver, 1925—Fayoum
Miss Edna B. Sherriff, 1920—Cairo
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Nellie C. Smith, 1911—Cairo
Miss Marie F. Tait, 1925—Zagazig
Miss Mary L. Thompson, 1917—Assiut
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Elizabeth S. White, 1924—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Ruth M. Williamson, 1924—Tanta
Miss Elizabeth Wilson, 1932—Fayoum
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Zagazig
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

## NOW IN THIS COUNTRY

Miss Helen R. Brownlee, R.N., 1934—215 Ridge Ave., Washington, Pa.
*Miss Minnehaha Finney, 1894—121 N. 7th St., Sterling, Kan.
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss E. Roxy Martin, 1901—1239 Filmore St., Frankfort, Philadelphia, Pa.
Miss Lillian McClelland, 1923—226 Edgewood Rd., Asheville, N. C.
Miss Ruth McCleery, 1931—Vegreville, Alberta, Canada
Miss Sarah B. Meloy, 1923—1575 Florence Ave., Evanston, Ill.

## THE SUDAN

Miss Isabel Blair—Omdurman
Miss Mary E. Coie, 1919—Khartum North
Miss Una Coie, 1918—Khartum North
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Mary Jane McKnight, 1922—Khartum North
Miss E. Verna Pillow, 1930—Omdurman
Miss C. Blanche Soule, R.N., 1921—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

## NOW IN THIS COUNTRY

Miss Marguerite McClellan, 1926—Mackenzie Hall, 110 Sherman St., Hartford, Conn.

# NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

**(c/o American Mission should be added to each foreign address)**

## EGYPT

Dr. and Mrs. J. W. Acheson ..... Cairo
Dr. and Mrs. C. C. Adams ..... Cairo
*Rev. J. R. Alexander, D.D. ..... Assiut
Dr. and Mrs. E. M. Bailey ..... Minia
Dr. and Mrs. W. T. Fairman ..... Cairo
Rev. and Mrs. Dalton Galloway ..... Luxor
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Rev. and Mrs. W. P. Gilmor ..... Alexandria
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Rev. and Mrs. H. E. Kelsey ..... Fayoum
Rev. and Mrs. James E. Kinnear ..... Mansura
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Dr. and Mrs. N. D. McClanahan ..... Assiut
Prof. and Mrs. M. C. McFeeters ..... Assiut
Rev. and Mrs. H. A. McGeoch ..... Benha
Rev. and Mrs. Willis A. McGill ..... Cairo
Dr. and Mrs. R. T. McLaughlin ..... Cairo
Dr. and Mrs. W. T. Moore ..... Tanta
Mr. and Mrs. W. W. Nolin ..... Alexandria
Dr. and Mrs. H. E. Philips ..... Alexandria
Dr. and Mrs. W. H. Reed ..... Beni Suef
Dr. and Mrs. A. A. Thompson ..... Assiut
Dr. and Mrs. F. S. Thompson ..... Assiut

## ON FURLOUGH

Dr. and Mrs. E. E. Elder ..... Apt. 21, 71 Martin St., Cambridge, Mass.
Rev. and Mrs. E. E. Grice ..... 5821 Maryland Ave., Chicago, Ill.
*Rev. S. G. Hart, D.D. ..... New Wilmington, Pa.
Rev. and Mrs. E. R. Jamieson ..... 6457 Benvenue Ave., Oakland, Calif.
Dr. and Mrs. F. C. McClanahan ..... New Concord, O.
Dr. and Mrs. C. P. Russell ..... 88 Alexander St., Princeton, N. J.
Rev. and Mrs. W. J. Skellie ..... 87 Sherman St., Hartford, Conn.

## PUNJAB, INDIA

Dr. and Mrs. D. E. Alter ..... Rawalpindi
Rev. and Mrs. J. C. Alter ..... Zafarwal
Dr. and Mrs. Stuart Bergsma ..... Taxila
Rev. and Mrs. James D. Brown ..... Rawalpindi
Rev. J. G. Campbell, D.D. ..... Pasrur
Dr. and Mrs. H. C. Chambers ..... Gujranwala
Rev. and Mrs. J. H. Colvin ..... Gurdaspur
Rev. and Mrs. J. B. Cummings ..... Rawalpindi
Prof. and Mrs. W. J. Downs ..... Rawalpindi
Rev. and Mrs. R. A. Foster ..... Sialkot
Dr. and Mrs. J. C. Heinrich ..... Martinpur, Sheikhupura Dist.
Rev. and Mrs. J. A. McArthur ..... Gujranwala
Dr. and Mrs. J. A. McConnelee ..... Gujranwala
Rev. and Mrs. Robert Maxwell ..... Sialkot
Mr. W. H. Merriam ..... Gujranwala
Mr. and Mrs. C. C. Millson ..... Gujranwala
Rev. and Mrs. H. S. Nesbitt ..... Sialkot
Dr. and Mrs. S. C. Picken ..... Sargodha
Miss Gwynaeth R. Porter, R.N. ..... Taxila
Rev. and Mrs. Jay W. Ranson ..... Sangla Hill
Rev. and Mrs. W. H. Ross ..... Lyallpur
Dr. and Mrs. H. J. Stewart ..... Gujranwala
Rev. and Mrs. J. H. Stewart ..... Campbellpur
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Taxila
Mr. and Mrs. F. A. Whitfield ..... Gujranwala
Rev. and Mrs. Paul A. Miller ..... Gujranwala

## ON FURLOUGH

*Dr. and Mrs. M. M. Brown ..... 500 Schaff Bldg., Philadelphia, Pa.
Mrs. J. G. Campbell ..... 602 University St., Wooster, O.
Rev. and Mrs. E. V. Clements ..... New Wilmington, Pa.
*Rev. and Mrs. Osborne Crowe ..... New Wilmington, Pa.
*Rev. D. R. Gordon, D.D. ..... 332 Carroll Park, W., Long Beach, Cal.
*Dr. and Mrs. J. H. Martin ..... New Concord, O.
Mrs. W. H. Merriam ..... Van Gundy Hall Monmouth College, Monmouth, Ill.
Rev. and Mrs. Hugh M. Milne ..... 112 W. Willow St., Wheaton, Ill.
*Rev. E. L. Porter, D.D. ..... 541 Spring St., Wooster, O.
Mr. and Mrs. C. A. Stewart ..... 415 Elizabeth St., New Castle, Pa.

## THE SUDAN

Rev. and Mrs. W. J. Adair ..... Nasir, Sobat River
Rev. and Mrs. J. L. Anderson ..... Omdurman
Rev. and Mrs. W. D. McClure ..... Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight ..... Khartum
Rev. and Mrs. Glenn P. Reed ..... Doleib Hill, Malakal
Dr. and Mrs. R. F. Shields ..... Khartum
Dr. and Mrs. Paul J. Smith ..... Nasir, Sobat River

## ON FURLOUGH

Rev. and Mrs. Leander Finley ..... 509 W. 121st St., New York City, N. Y.
Rev. and Mrs. J. A. Heasty ..... Caldwell, Kansas
*Dr. and Mrs. G. A. Sowash ..... New Wilmington, Pa.

## ETHIOPIA

Dr. and Mrs. John A. Cremer ..... Addis Ababa
Rev. Duncan C. Henry ..... Addis Ababa

## ON FURLOUGH

Dr. and Mrs. V. F. Dougherty ..... 642 N. E. 11th St., Oklahoma City, Okla.
Mrs. Duncan C. Henry ..... New Wilmington, Pa.

(*) Retired from active service.

A
LITTLE
TIME
APART

WORLD
DAY
OF
PRAYER
MARCH
4th
1938

# FELLOWSHIP

Through all my days, O Lord,
On terms of sweet accord,
Dwell Thou with me.

When in a place apart
Afar from busy mart,
Meet Thou with me.

In sin if I should stray
And wander far away,
Speak Thou with me.

Fill Thou my hours with song;
On life's way all along
Walk Thou with me.

When troubles great come near
And fill my heart with fear,
Be Thou with me.

Through every passing day
I'll pray to Thee and say,
"Stay Thou with me."

*(Mrs. Chas. W.) Elsie Wehling Fulton,*
*Secretary of Prayer Groups.*

# DISCOVERING THE POWER OF THE PRINTED PAGE